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ABSTRACT

A rationale for helping primary grade children learn about and value their own and other cultures while acquiring basic academic skills is provided. The handbook is based on the responsive multicultural basic skills approach (RMBS), which states that the school curriculum should reflect society's multicultural nature. The RMBS approach emphasizes basic skills, incorporates content from a diversity of cultural groups into all parts of the curriculum, and provides children with opportunities for using their own world view as an asset for learning. The first part of the handbook discusses ways in which world views differ among and within ethnic groups and how students' ethnic world views affect their learning. The second part discusses the RMBS approach. The need for introducing the youngest students to multicultural studies and multicultural education as a pedagogical process is discussed. Guidelines for using RMBS and a sample strategy for combining multicultural and academic curricula are provided. Appendices contain lists of children's and adult's books, an infusion planning sheet, guidelines for selecting ethnically sound books, and tips for developing a unit of study. (RM)

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1981

RESPONSIVE MULTICULTURAL BASIC SKILLS HANDBOOK FOR TEACHERS AND PARENTS: OVERVIEW

by

Francione N. Lewis

with

Jane Margold,
Writer/Editor

and

The teachers and parents who participated
in the RMBS Project from

Washoe County School District, Nevada
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These handbooks are dedicated to

My Sons, "Ahlee" and Frederic Lewis. . .

Recognizing the importance of using the student's world view is vital to me as I encourage school staffs to see their background and experiences as assets for learning.

Rev. W. Hazaiah Williams. . .

An example of one who believes and, therefore, makes a vision come to life.

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PREFACE

The Purpose of the Responsive Multicultural Basic Skills Handbook

The purpose of this set of handbooks is to provide teachers and interested parents with a rationale for helping children learn about and value their own culture and other cultures while acquiring basic academic skills. At the same time, the books offer many concrete strategies for devising academic learning activities for children that promote cultural diversity and make use of each child's unique world view.

Since the aspects of the educational process that teachers and parents can most readily influence include learning experiences, instructional methods, materials and resources, the handbooks narrow their focus to these areas. We therefore anticipate that as a result of using the books, readers will:

- be aware of the importance of using primary school-aged students' world view as the basis for guiding their learning in school
- be familiar with methods that can be used to discover a child's world view and help that child make what he or she learns personally meaningful
- be familiar with methods for guiding learners to acquire information about themselves, their own cultural group and other groups
- be exposed to one procedure for combining academic and cultural learning activities
- be familiar with a sample of learning activities that other teachers and parents have successfully used

Some readers will find that they can use or adapt the learning experiences described in the second handbook just by reading and visualizing how an activity may be carried out. Others may prefer to use the activities after hearing a facilitator discuss the methods to be used and demonstrate the activities at inservice training sessions.

In deciding which activities to use with children, it is important to realize that the handbooks are not intended to provide a sequential curriculum with a sequential set of learning activities that are keyed to the attainment of a prescribed series of objectives. Rather, by becoming familiar with the recommended procedure for combining multicultural and academic activities, we expect that the teacher or the interested parent will be able to identify desirable learning objectives

and develop activities that are appropriate for the particular children with whom he or she is working.

The basic procedure that we have described--the Responsive Multicultural Basic Skills approach--grew out of ten years of implementation experience that the program staff has had in delivering the Responsive Education Program to teachers, parents, staff developers and some eight thousand children in fourteen school districts throughout the United States. This program, which has served as a parent structure for the Responsive Multicultural Basic Skills (RMBS) approach, focuses on helping children develop healthy self-concepts, problem-solving abilities, and the other cognitive, social and affective skills that are needed for productive functioning in a pluralistic society. The RMBS approach was refined during a one-year project that involved teachers and parents from two school districts (Reno, Nevada and Fresno, California), the project director and a staff trainer. As a result of the staff development that the teachers and parents received, they devised and tried out activities that would help primary school children learn multicultural content as they practiced academic skills in their classrooms and at home. Those activities that were successful were documented and used as the specific examples that illustrate how to put the methods and procedures discussed in the handbooks into practice.

It is our hope that this set of books will have meaning for you and your students. And, that as a result of this effort, your children will be provided with a fair opportunity to acquire those skills and competencies that will equip them to be productive members of the society in which we live.

INTRODUCTION
PROVIDING CHILDREN WITH A FAIR OPPORTUNITY TO LEARN

Throughout the 1970's and early 80's, the children of Mexican field workers, Cuban and Haitian refugees, Asian "boat people" and other immigrants flowed into American classrooms, changing the ethnic make-up of the student population. During the same period, the advent of desegregation and a spurt in migration from rural to urban America increased the likelihood that the students in many schools would come from a wide variety of socioeconomic and cultural backgrounds. Today's students may speak any one of dozens of dialects and languages. Their behavior may range from apparent passivity in the classroom to intense competitiveness at play. And, they may exhibit learning styles that are thoroughly unfamiliar to teachers and administrators. Because of their diversity, these school children present a new challenge to the American educational system.

Although many people believe that the schools in this country have always served a widely variant group of students, educational historians point out that until three generations ago, most immigrant, poor and rural children received only a few years of formal education. "It wasn't until after World War I that this country really began to encourage all

The students of today are diverse. Because they speak a variety of dialects and languages and come from different ethnic and cultural groups, they present a new challenge to the educational system.

children to attend school and attain an acceptable literacy level," educational researcher Lauren Resnick of the University of Pittsburgh states:

> (Before World War I) the schools only had to deal with a small number of kids. And they, by and large, were highly motivated and well supported in their academic endeavors at home...(These children were) a fairly elite audience of achievers. Kids from so-called disadvantaged backgrounds either didn't attend school or dropped out once the materials became difficult.[1]

Generally, the children who have performed well academically have been those who could accommodate themselves to the schools' behavioral codes and teaching methods. Because teachers and schools have traditionally been purveyors of the values of the dominant culture in America, the students who could most easily measure up have been those from the white, Anglo-Saxon, Protestant majority group or from groups who share "WASP" goals. Children from other cultural and ethnic backgrounds have often found school to be an alien, confusing environment. Some children may be disoriented by the use of a bell system that demands that they be in a particular place at a particular time, completing a task within a given time frame. Other children, from cultures that expect children to maintain a respectful distance from adults, may be bewildered by a classroom structure in which the "good" students usually sit nearest the teacher. Still others may find the notion of using grades as rewards too abstract to be a motivating force.

Similarly, to children from communal cultures that emphasize cooperation and discourage individual expression, the idea of displaying competence by competing with other children may be dismaying. For these same students, being required to work alone on a task, with minimal talking, may also be a serious obstacle to learning.

The Effect of the School Environment on Children's Academic and Emotional Development

In recent years, the effect that the school environment has on children's cognitive and social growth has been extensively analyzed by researchers.[2] Learning theorists now agree that in order to acquire the knowledge and skills necessary to making academic progress, a child must be meaningfully motivated and feel reasonably safe, comfortable and in control of his or her environment.[3] The child must also be able utilize the language and concepts of the school. It is not surprising, then, to find that students from some cultural and ethnic groups have experienced frustration and failure throughout their school years. There is now a great deal of literature decrying the low achievement levels, high drop-out rates, inattentiveness and ineffective learning

styles of Black,* Indian, Mexican American, Puerto Rican and other children from minority group and poverty backgrounds.

In response to these reports, concerned parents and teachers have pressed for the development of strategies that would enhance these children's academic skills. As a result, such national programs as Title I, Head Start, Follow Through, Right to Read and bilingual/bicultural programs have been initiated to aid children who are considered to be educationally, economically or linguistically disadvantaged. State and local projects have also provided compensatory help to schools serving students whose scores in math and reading are below the national norm. Periodically, the media has stirred up further public concern by comparing various districts' academic achievement scores and publicizing a confusing array of theories about the innate abilities of various ethnic groups and the effects that environmental factors have on learning.

The Causes of Academic Failure: Heredity, Environment or the Demands of the Economy?

In their attempts to explain why certain groups of children have great difficulty in school, some educational psychologists stress heredity as the culprit. Others point a finger at home rearing and community socialization practices that prevent children from functioning effectively in school. Many other researchers focus on educational institutions as the problem, stressing the need for changes in school policies, a restructuring of the classroom physical environment, improvements in teacher inservice programs and a general increase in parental involvement.

One more theory, offered by some anthropologists and economists, attributes minority students' failure in school to the realities of the job market.[4] This theory is based on the fact that only the lowest status, lowest paying and demeaning jobs are available to certain caste-like minorities, who are perceived as inherently inferior by much of the rest of society. Regardless of the amount and quality of education received by people in these caste-like minority groups, they have little reason to trust in the worth of their schooling because their job mobility has always been and continues to be severely limited. According to this theory, the schools have generally supported the existence of these job ceilings by maintaining policies and practices that separate, frustrate and demean caste-like minority students.

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*Because it is used as a label or name for a particular cultural group in the U.S., Black is capitalized--a grammatical choice that places Blacks in the same categorical order as Chicanos, Native Americans, Asians, Pacific Islanders, Jews and many other groups.

Caste-like Minorities

The cross-cultural studies of anthropologist John Ogbu[5] of the University of California at Berkeley indicate that caste-like minorities exist not only in America, but all around the world. Ogbu and others point out that in many countries, members of minority groups whose social status is circumscribed at birth are discouraged from competing for the desirable work in the society, no matter how well they have been educated or trained. Associated with this limited access to economic and social mobility is a lack of interest and success in school.

A further distinguishing characteristic of caste-like minorities is their degree of ideological involvement in the surrounding society. Often, they entered the society in which they now find themselves involuntarily and are still unwilling members of the society. Their behavior is influenced by the majority group but they do not necessarily agree with the values or practices of the dominant culture. Within the United States, the basis for ranking caste minorities is skin color, coupled with involuntary entry into the society and subsequently relegation to subordinate status in the society. Caste-like minority groups include many African Americans, Mexican Americans, Indians and Puerto Ricans. Although it is apparent that not all of these groups were brought to this country against their will, many were brought into the dominant society against their will.

Other minority groups also experience discrimination, since they often possess a definite cultural identity and a life style that sets them apart from the majority group. However, few have been as rigidly stratified at the bottom of society as those in the caste minorities.

Because the schools have tended to preserve the status quo, caste minorities have had enormous difficulty in breaking out of the cycle of low aspirations/inadequate education, even though many have had a long history in this country. As John Ogbu explains:

> Formal education is usually designed to equip children with personal qualities or attributes--attitudes, values, knowledge and cognitive and other skills--which they will need as adults to perform adequately the social and economic roles characteristic of their group...the education of caste minorities equips them with suitable qualities for their lower positions in society.[6]

Although the public may believe that the goal of schools should be to enable all students to achieve the same social and occupational status as members of the majority groups, Ogbu points out that in reality, most caste-like minorities are excluded from professional, managerial, technical and other skilled positions. Instead, they are filtered into jobs as personal and domestic service workers, common laborers and farm laborers and other unskilled or semiskilled positions. The schools themselves have tended to have

> complete segregation, (in the form of) tracking within the same schools, classrooms or courses; watered-down curriculum for caste minority groups, biased textbooks and learning materials and different evaluations and rewards for the same academic skills.[7]

Ogbu maintains that unlike the caste minority children, the children of other minority groups are prepared both at home and at school to compete for and perform the typical adult roles in their society. In his view the home and the school do not seem to prepare caste minority children to compete effectively with members of the dominant groups. The reason, Ogbu reiterates, is that caste minorities are restricted to the least desirable social and occupational positions. "The barriers against their competition for the more desirable roles generally influence the way their parents train them and way schools prepare them for adult life."[8]

As Ogbu and other social theorists point out, the teachers and parents of caste minority children are not the ultimate cause of these students' learning difficulties and failure in school. Rather, these children's different motivational style (which to teachers, may appear to be lack of motivation) is attributable to the job discrimination and racism that is still pervasive, not only in the U.S. but in many other societies. Educators and parents, however, are the media through which messages of racism are transmitted whether they are conscious of this role or not. The beliefs, attitudes and practices of parents and teachers can thus have an intense impact on children's interest in school and scholastic performance.

The Effect of Teacher Expectations on Children's Learning

In a three-year study of the relationship between teacher attitudes and children's performance, ethnographer Ray Rist found that the group of children he studied affirmed their teacher's expectations by performing as she had initially predicted they would. When the children first entered kindergarten, the teacher observed them informally and interviewed their parents, then divided them into three work groups that reflected her expectations of their performance. The assignments were related to the children's socioeconomic status; later IQ tests showed no significant statistical differences among the groups. Children in the group the teacher labeled "fast learners" spoke standard English, were well-groomed and verbalized freely. Those in the groups she identified as "slow learners" spoke a dialect, had tattered and dirty clothing, unkempt hair and body odor and kept their distance from the teacher.

During the year, the teacher expected higher quality work from the "fast learners," paid more attention to them during instruction and spoke to them more often in an encouraging rather than a controlling way. She also selected children from this group for leadership and special tasks. Her behavior toward the two lower-status groups, however, was demeaning. She treated them as subordinates in the classroom who contributed little.

Where the "fast learners" responded to the teacher's expectations by behaving in a way that won them her continued attention and support, the "slow learners" responded by withdrawing physically or mentally and in some cases, by being disruptive. As the year progressed, both the higher-status "fast learners" group and some members of the "slow learners" groups became more hostile and belittling toward other members of the lower-status "slow learner" group. Children from all groups who remained in the same school continued to be stratified in a similar way by their first and second grade teachers. Rist concluded that the school in this study strongly shared in perpetuating for these children the cycle of poverty and unequal opportunity that had been the lot of their parents. He observed:

> ...When a teacher bases her expectations of performance on the social status of the student and assumes that the higher the social status, the higher the potential of the child, those children of low social status suffer a stigmatization outside of their own choice or will. Yet there is a greater tragedy than being labeled as a slow learner, and that is being treated as one. The differential amounts of control-oriented behavior, the lack of interaction with the teacher, the ridicule from one's peers, and the caste aspects of being placed in lower reading groups all have implications for future life style and value of education for the child.
>
> ...The low income children segregated as a caste of "unclean and intellectually inferior" persons may very well be those who in their adult years become the car washers, dishwashers, welfare recipients, and participants in numerous other un- or underemployed roles within this society. The question may quite honestly be asked, "Given the treatment of low-income children from the beginning of their kindergarten experience, for what class strata are they being prepared other than that of the lower class?" It appears that the public school system not only mirrors the configurations of the larger society, but also significantly contributes to maintaining them. Thus the system of public education in reality perpetuates what it is ideologically committed to eradicate--class barriers which result in inequality in the social and economic life of the citizenry.[9]

The Effect of Parental Behavior on Children's Motivation

The existence of a "job ceiling"--that is, the societal restrictions that limit certain minorities to the lowest paying, lowest status occupations--may have its impact even on elementary school children. Most caste minority parents view education as a means of improving one's status in society and voice high expectations for their children's education. However, their behavior and that of members of the community (i.e., neighbors, friends, acquaintances) may convey a different message to their children. Those who have not been able to utilize their education because of the job ceiling may unconsciously serve as reminders to their children that there is little point in excelling at school. As John Ogbu explains:

> (Children learn) by observing the job experiences of their parents, (and of) older siblings, other relatives, family, friends and neighbors. They learn, too, to evaluate education in terms of the job ceiling and schooling of older people around them.[10]

Although the negative impact that economic and social restrictions have on minorities has been well-documented,[11] some children clearly do manage to overcome the barriers to academic success. Certain of these children perform well in school because they are exceptionally gifted or motivated. However, for minority children who are not specially gifted, a healthy sense of self has been found to be a key factor in academic success. In a survey of school programs that succeeded in fostering minority students' academic development, Asa Hilliard, then of San Francisco State University, discovered that Black and Mexican American children from a range of socioeconomic backgrounds performed well in school when they had teachers who intentionally facilitated their academic growth. These teachers encouraged the students to feel mastery over themselves and their learning environment. Hilliard quotes Mosteller and Moynihan as stating:

> ...a child's sense of "control of his environment" correlated strongly with his educational achievement. Of all the variables measured in the survey...including measures of family background and all school variables, these attitudes showed the strongest relation to achievement...Negro students who had a strong sense of control of environment did better than white students with a weak sense.[12]

Another study[13] pointed up the relationship between parents' activities and a healthy sense of self in their children. In this study of 250 first and second grade Black children and their parents, psychologist Edward Barnes discovered that it was not socioeconomic background that determined whether children had positive self-concepts. Rather, the children who were most likely to have a sense of self-esteem had parents who were politically active (e.g., attended local meetings, voted, etc.) and/or were involved in the Black community. These parents apparently transmitted the message to their children that they did have the capacity to control their environment.

The Dilemma for Parents and Teachers

If it is true that the educational system's policies and practices were designed to prepare certain children to accept menial, low-status jobs, parents and teachers may feel that there is little incentive to encourage these students to learn--particularly at a time when jobs continue to be scarce and fewer federal, state and local dollars are available for educational programs. Yet, even parents who unconsciously let their children know that their education may have little economic value do overwhelmingly want their children to achieve. At the same time, whether or not they stratify some groups of children, most teachers are experiencing the impact of district mandates that are designed to assure that all students learn. It is clear, too, that even as the unemployment statistics increase, a healthy nation needs productive citizens. Those who are uneducated, unskilled and chronically unemployed are a drain upon the country's resources and a loss to the nation.

For these reasons, it is vital that concerned parents and teachers provide the appropriate conditions both in the classroom and at home to motivate children to master academic skills. Although it may not be within the immediate power of parents and teachers to remove the job ceiling and ensure increased access to fulfilling jobs, it is possible to transmit the idea to children that they can and should develop the abilities (i.e., problem-solving, planning, decision-making, etc.) that will enable them to have a sense of control over their environment. Parents and teachers can, at the same time, encourage children to have a healthy academic and personal self-concept, so that they can compete successfully at school and in their adult lives.

By providing the appropriate learning conditions, concerned parents and teachers can help motivate children to master skills and acquire new information.

Culture: The Bank Account that Enables Children to Learn

From the time children are born to the time that they enter school, the major influences that shape them are the rearing practices of the home and surrounding community. These rearing practices determine how the child perceives his or her surroundings and decides that a particular environment feels psychologically safe, supportive and sufficiently challenging. When these critical conditions are met, the child will want to learn. When they are not met, he or she is likely to lose motivation. The need for finding a place of safety may outweigh natural curiosity and the desire to acquire new information.

Since the child's perceptions are derived from the culture to which his or her family belongs, utilizing the learner's knowledge and experience base is essential if a child is to be given a fair opportunity to learn. This cultural base--that vast reservoir of information, attitudes and abilities that surrounds the child in his or her out-of-school setting--may be viewed as a generous bank account. The child can dip into it constantly as a source of knowledge and a structure upon which new experiences can be built.

Utilizing the Cultural Bank Account

Clearly, those teachers who have seven language groups within a single classroom cannot become experts on all cultures in order to accommodate the diversity of children they must teach. But it is the premise of this Handbook that quality education exists when children's different world views are recognized and their diverse needs are met. Thus, although many teachers have experienced an Anglo-centric learning environment and were trained to teach in an Anglo-centric mode, teachers and parents can deliver the message to children that

- you <u>can</u> learn
- you must learn in order to succeed, and
- some of you will need to work with others to confront limiting, denigrating conditions that make it difficult to succeed.

To communicate this message in ways that different cultural groups will understand, teachers will need to be open to discovering the uniqueness of their students. At the same time, they will need to empathize with and deal effectively with the frustrations that some children feel when they find that school is completely different from anything they have experienced in their communities and home. To these children, the classroom is uncomfortable and threatening. The challenge, then, is to discover enough about these students to utilize their knowledge in a positive way, then help them realize that they must expand their repertory of behaviors if they are to succeed in the larger society. By letting children know that you value their differences, you, as the teacher, can establish a classroom atmosphere in which each child can

experience

- a feeling of success
- the opportunity to develop attitudes, skills and behaviors that will be useful for participating in the dominant culture in our society and in the child's own culture
- opportunities to develop survival abilities, such as the "learning-how-to-learn" skills (e.g., mental integration, decision-making, problem-solving, etc.) and the "learning-how-to-make-it" skills (e.g., appropriate use of academic competition, diverse role perspectives, etc.).

In order to ensure that your classroom is one in which students feel positive about their own culture and that of others, you will need to try to understand how children's world views may differ. To see the world as it is viewed by another, it will be useful to know what world view is, how it is formed, and how it influences learning. This is the focus of the next chapter.

DEFINING WORLD VIEW

"The real voyage consists not in seeking new landscapes,
but in having new eyes.
To see the universe with the eyes of another
Of a hundred others
In seeing the hundred universes that each of these sees."

-- Marcel Proust[14]

Becoming Aware of Culture and Cultures

When parents and other family members think about their own cultural heritage, such thoughts usually come to mind when the family is celebrating an annual religious event or traditional holiday. Culture, in the family's view, would refer to a religious observance or a set of seasonal festivities. It could mean attending a midnight mass at Christmas if a family is Catholic or fasting on Yom Kippur, if a family is Jewish.

Teachers of primary school children, on the other hand, might define culture as the music, dress, food, artifacts and other special characteristics of specific groups of people. Teaching children to appreciate other cultures might then entail celebrating Cesar Chavez's birthday, giving the children information about the Vietnamese Autumn festival or showing them photographs of Navajo jewelry. To other people, the term culture calls up visions of joining a country club or attending the opera. To these people, "culture" refers to the activities of the economically privileged.

Culture is much more than any of these ideas or examples. But we tend to be so immersed in our own culture that it is only when we suddenly experience a foreign life style that we think about the different speech habits, distinct gestures, unique communication systems and other ways of thinking and being that distinguish one culture from another. Culture, then, is the result of an interaction of social, economic and political forces that shape the values, preferences, and behaviors of distinct groups of people. It is important to realize that culture is formed by humans, not by nature. Thus, whatever our background, we are all capable of contributing to the formation of culture. Culture is by no means the exclusive province of those with political, social or economic power.

The Ten Elements That Distinguish One Culture From Another

One useful way to look at culture is in terms of ten separate elements that combine in a unique configuration to produce a specific way of life. According to anthropologist Edward Hall,[15] these ten elements

include: territoriality, interaction, association, subsistence, gender,* temporality, learning, play, defense and utilization.**

Culturally-determined differences in territoriality, or people's sense of space, may be obvious to anyone who has watched as two people from different cultures unconsciously adjust their stances in an attempt to find a comfortable conversational distance. One person may be continually edging nearer, because people in her culture stand fairly close together when they talk, whereas the other person may be backing away, because in his culture such closeness represents an invasion of space. Cultural differences in temporality, or people's sense of time, may also be clear to anyone who has arrived "in good time" for a date with a friend from a different cultural background and found that the friend considers "on time" to mean at most five--but certainly not twenty--minutes late. It is sometimes just as difficult to be constantly aware that different cultural groups learn differently (e.g., by rote, by doing, by discussing, etc.), play differently (e.g., have a different sense of what's funny and fun) and otherwise base their lives on different preferences, habits and assumptions.

To clarify these differences a little further, you may want to analyze the ways in which a group's culture can affect a particular cultural trait, such as language or musical expression. If you pick language, there are a number of questions you can ask yourself to gauge the extent to which the culture in which you were reared influenced your use of language. Consider the following questions:

- What is the language system of your culture?
- Is a particular dialect of that language used? How is this dialect perceived by members of the group that use it and that do not use it?
- What do variations in pitch mean?
- What body gestures are used and what do these body gestures mean?

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*Although the term Hall actually uses is "bisexuality," the word "gender" seems to more appropriately convey his meaning. To Hall, bisexuality refers to the way in which a culture assigns sex roles and differentiates between the sexes. In 1959, when his book was written, bisexuality was not usually construed as meaning the sexual orientation of a person who is attracted to members of both sexes.

**While the term Hall uses is "exploitation," we have again substituted a word--"utilization." The latter term seems to accurately convey the meaning of the way in which a culture utilizes clothing, tools, etc. without having the negative connotation of taking unfair advantage of someone or something.

- What tone of voice is used by those in status or authority positions? By those in subordinate positions?
- How do people of the same sex or different sexes greet each other?
- How close to each other do people stand when talking?
- Do people talk at a rapid or slow pace?
- How is language taught to infants/children?
- What makes you laugh? What do you find humorous?
- How is language used for spiritual, physical and military protection?
- How would you answer these questions if you tried to respond to them from the point of view of a person from another culture?

Territoriality in Two Different Cultures

To further clarify the process through which different cultures develop distinctive behavior, Florence May, a curriculum specialist in multicultural education in the San Francisco (California) Unified School District, has created an allegory about two different cultural groups. In the paragraphs below, the effect of territoriality on the two different groups is traced:

Once upon a time, thousands of years ago, there was a group who numbered in the millions. Since they didn't have a lot of room, they learned to be very careful with their movements. They kept their arms to themselves--and they kept themselves as small as possible. They were well-organized, because when there isn't much space, it must be used carefully. They were pretty quiet, too, because when people are crowded, loud voices can be a terrible problem.

Lack of space caused a problem with privacy, too. When people wanted to protect their feelings and hide their emotions, there weren't many places to go. So they learned to create privacy by pulling an invisible curtain down across their faces; and they could hide behind that curtain. Parents taught all these survival skills to their children, who then taught them to their children, and so on, until thousands of years later, everyone did them without knowing why. It was just their way--their culture.

Meanwhile, in another part of the world, another group lived on lots of land with many big forests. Most of them lived in small villages in separate sub-groups. Because the groups lived so far away from each other, they didn't see each other much. They had to walk or run long distances, which helped them develop strong bodies. They were proud of their bodies and did lots of jumping and dancing. They had strong voices to carry sound across large spaces. They sang a lot, too, and they liked to wave their arms around, since arms can do a lot of talking. Because they didn't see their friends and relatives often, they would laugh loudly when everyone visited, grab each other, and slap each other on the back, touching each other for sheer joy. When the visits were over, they sent messages to each other by beating rhythms on drums and the sound traveled a long way through the forest.

With all that space, privacy was no problem. They could always find a place to be alone and hide their emotions, if they needed to do so. At any other time, they could just be open. They called this "letting it all hang out."

Their children learned these things and taught them to their children, because they were necessary to survive. After many generations, people didn't know why they did them. They just did. It was their way--their culture.

Finally, these two groups of people met. The quiet people were appalled by the noise and the movements of the big-space people. The big-space people didn't think they were noisy. They were just doing what they had always done. If they were touched, the quiet people thought they were being attacked. They were shocked by and contemptuous of people who "let it all hang out." They didn't know about big spaces. It wasn't part of their culture.

The big-space people were disconcerted by the quiet people. When they saw their "inscrutable" faces with the invisible curtains down, they thought the quiet people were sneaky and not to be trusted. They didn't know about being crowded. It wasn't part of their culture.

How those cultures clashed! But they couldn't just destroy each other. They had to learn how to adjust to the differences and cross over from one culture to the other.

It's so difficult that they're still learning. There are at least 100 ways in which they're apt to disagree.

There are many more groups of people and cultures in the world besides these two. And everywhere that these cultures meet, they have to learn ways to adjust to the other culture and communicate.

It's called CROSS-CULTURAL COMMUNICATION.

Americans Who Belong to a Variety of Cultural Groups

Within the United States, many people can belong to several cultural groups at once. By changing their jobs, regional locations or religious affiliations, they may also change their allegiances somewhat at various stages of their lives. Age, occupational status and gender may serve, too, to divide people into groups with different behavior standards or beliefs. As one illustration of this, women in this country generally feel comfortable about kissing each other upon greeting, whereas men tend not to kiss or embrace. Often, teenagers have a special language and music; many also have distinct values and social mores. Similarly, sports writers have a particular language and perception of power, order and territory that is different from the language and perceptions of cowboys, university professors and other occupational groups.

Membership in many of these cultural groups is involuntary--that is, it is impossible to change one's age or ethnic background, although one may choose not to act according to the accepted behavioral rules for a particular group. Other cultural groups, such as occupational status, are largely voluntary, although some people may not have very much control over the type of job they are likely to find or the occupational status they are likely to achieve.

Ethnic Background as a Defining Characteristic of a Cultural Group

Because, as we will see, ethnic group allegiance has a profound impact on children's learning patterns, the Responsive Multicultural Basic Skills approach that is the basis of this Handbook focuses upon ethnicity as an important distinguishing factor between and among cultural groups. Since membership in an ethnic group is involuntary,

Children's ethnic and cultural group background influences how they are socialized. By learning about these rearing practices, teachers can key instruction to children's unique styles of absorbing new information.

begins at birth and determines how a young child will be socialized, ethnic background may have already had a powerful influence on a child by the time he or she reaches school. Generally, ethnic background will determine the way the child relates to other people, to the process of acquiring knowledge, to the type of environment the school represents and even to his or her prospects for attaining a particular occupational status.

Because ethnic allegiance also causes certain minorities in the U.S. to experience inadequate schooling and demeaning treatment, *the Responsive Approach stresses the need for teachers and other school personnel to view a child's ethnicity not as a liability that will prevent the child from succeeding in the foreign environment of school, but as a positive factor that equips that child to learn, by giving him or her unique experiences, knowledge and a world view.* First, however, ethnicity and the differences across and within ethnic groups should be fully delineated as a foundation upon which we can build our discussion about making positive use of a learner's distinct world view.

Understanding Ethnicity

Anthropologists and other researchers have had difficulty arriving at a commonly-accepted definition of the word ethnicity because it is explained differently in different parts of the world. For the purposes of the educational approach discussed in this Handbook, though, the definition offered by researcher Wsevold W. Isajiw is an apt one. He says that ethnicity refers to

> an involuntary group of people who share the same culture; (it also refers to the) descendants of such people who identify themselves and/or are identified by others as belonging to the same involuntary group.[16]

As we have already noted, the ethnic group is involuntary because membership begins at birth. The baby and young child is reared by parents and community members in a way that sets the tone for the child's learning style and understanding of how to learn. The child generally shares certain physical characteristics, a language or dialect, a religion and a national origin with members of his or her ethnic group. The power of these involuntary traits upon an individual is clearly different from the power that the traits of a voluntary cultural group may have upon an individual who chooses to join that group later in life. That is, being born or reared in a Mexican American family is more likely to be a decisive shaping factor in a person's life than choosing, as an adult, to shift to another social class, change one's religion or take up residence in a communal living group. In the latter instances, the acquired cultural traits are not part of the person's early socialization process and will not affect learning as significantly.

Kinship and Oneness Within Ethnic Groups

Within an involuntary cultural group, people often feel a subjective feeling of kinship and oneness, or a sense of peoplehood that goes beyond differences in cultural traits. For example, a sense of oneness exists among the many groups of African people who have dispersed to other continents. This feeling of oneness has been maintained over centuries, regardless of differences resulting from social class, dialect or language, religion, interracial marriage or nation of birth.

Even people who are several generations removed from those who were reared with the cultural traits of a particular group may identify with that group and choose some of the symbols and traditions of the group. Kinship and oneness with one's ethnic group may also be strengthened by the fact that those outside the group perceive certain people to be part of the group and identify them as such. Those in the more powerful groups are more likely to label others as being members of minority groups because of their desire to retain power, but most groups categorize others as belonging to one or another different group.

"I See Them All Alike and Treat Them All the Same"

While recognizing that people of all groups have certain common needs and human attributes, it is important that teachers be aware that there are several fundamental differences in the way members of various ethnic groups may think, see, behave and relate to society and to each other. Some teachers who associate noticing these differences with being prejudiced have announced: "I see them all alike and treat them all the same." Yet, in stressing the similarities among children, it is possible to overlook facets of individuals that are hindering them from adjusting to the school environment. By identifying these differences between ethnic groups and within ethnic groups, remembering that there is a range of beliefs and behavior within any one ethnic group, teachers can use these distinct traits to help children learn.

Power and Economic Position as Distinguishing Cultural Factors

The discussion of caste-like minorities in the last chapter pointed out that ethnicity decides who belongs to the empowered groups in American society. Thus, by virtue of their national origins and religion, people of English or Western European descent, and especially those who belong to Protestant religions, are members of the majority group or dominant cultural group. It is also enthnicity that determines who belongs to those minorities (e.g., Jews, Japanese, etc.) who may have economic power and in some areas, political power, but rarely occupy a socially prominent position in the larger society. And, it is ethnicity that places "caste-like" minorities (e.g., Indians, African Americans, Puerto Ricans, etc.) into the least powerful positions in society and operates to keep them in those positions. Teachers and parents who remember these distinctions and realize that only the majority group has full access to economic, political and social power in this society may find it easier

to understand why some minority group children respond to the classroom by being studious but passive, why others are silent and inattentive and still others may be anywhere from mildly rebellious to seriously disruptive.

Values As Distinguishing Cultural Factors

Another way to look at differences between groups of people is to identify some of their values and the distinctive cultural traits that emerge from these values. Often, the latter are the basis of conflicts and misunderstandings among different groups. For example, writer Michael Novak describes an incident in which an Italian-American child is punished for using body language that is characteristic of some members of his culture. The teacher insists that the more physically restrained style or behavior is the "right" one. Novak comments:

> I can remember an Irish sister in the third grade instructing a young Italian-American in our Sunday school class to sit on his hands for an hour until he could learn to talk without gesturing with his hands. "It interrupts communication," she said, or something like that, seeming to believe that communication occurs when two persons look clearly into each other's eyes in a dignified Northern European way.[17]

Similarly, Geneva Gay, an educational theorist and specialist in multicultural education, states that the cultural values of people of African heritage are very different from the values of the school. She points out that traditional schools value order, structure, formality and competition. Learning activities are handled with an aura of seriousness and are explicitly discussed as "work." Order and specific time schedules are emphasized and tasks are presented separately as cognitive, emotional and physical activities. Moreover, teachers and students have clearly defined roles and hierarchical relationships. Students are also expected to compete with each other in accomplishing work tasks. Yet, Gay writes:

> Black children's background experiences have taught them to seek assistance and to be mutually supportive in accomplishing work tasks (but) intensely individualistic and competitive in play activities. They are taught early that play is a means of projecting their personalities and calling attention to their individual attributes.[18]

Gay notes that long before many Black children reach school age, the "primary responsibility for teaching community values and acceptable behavioral patterns has shifted from parents and adults to peers."[19] Children learn values and behavior by imitating their peers in an atmosphere of informality. Because early autonomy and role reversals are common, some Black children soon learn to assume such adult responsibilities as caring for younger children and making their own decisions. Thus, within the peer group these Black children are often teacher and learner simultaneously. The particular role a child plays at any given

time depends on his or her abilities. "...opportunities to teach and learn are spontaneous and informal," Gay explains, "and the flow of learning is two-directional and horizontal among peers."[20] This style of teaching and learning, however, conflicts with the school's expectation that the roles of teachers and students should be rigidly assigned and that learning should be a formal process.

Gay also notes that Black students have an approach to problems that differs from the attitude expected by the school. Schools prize directness and getting directly to the source of any difficulty. Black children, however:

> are socialized to achieve "direction through indirection." Their speech and behavior often appear contradictory because they seem to say one thing and mean and/or do another. This orientation is evident in the tendency of Blacks to reverse word meanings by assigning positive meanings to words which have negative connotations (i.e., nigger, bad, tough, cold), to use metaphors and symbolism prolifically in their speech and to approach issues in a round-about fashion. What appears to be very negative, uncooperative, antisocial behavior may actually be very positive and complimentary...What teachers consider planned activities may be perceived by Black students as prohibiting constraints.[21]

Variations Across Ethnic Groups

Although it is obvious that there may be great differences among various cultures in values and in the behavior generated by these values, it is probably less apparent that even those characteristics that may seem to be similar in two cultures usually are not.

For example, Bok-Lim C. Kim reports that although Japanese-American and Anglo students who demonstrated high academic achievement both behaved similarly, the two groups' values actually differed considerably.[22] The Japanese-American students' high achievement was correlated with low self-esteem, low instrumental orientation, low independence from peers and high faith in human nature, whereas the Anglo students' achievement was correlated with high self-esteem, high future orientation, low orientation toward formal school compliance and high orientation toward family authority as well as high faith in human nature. Kim also indicates that similarity in background is not predictive of similar ability to adapt to new settings, such as an urban environment.

More obvious ways in which cultures are dissimilar becomes clear as we consider the different values and practices that inform different groups' celebrations of such universal holidays as the new year, independence day, winter, fall and spring festivals and birthdays. It is safest to assume that there are very few cultural characteristics that are common to different ethnic groups.

Differences Within the Same Ethnic Group

Even within a particular ethnic group whose members share a sense of kinship and many common cultural values and traits, people may differ in their practices and beliefs. The array of names that members of ethnic groups select to identify their particular group exemplifies this variation. Jeannette Henry, for instance, editor-in-chief at the American Indian Historical Society, indicates that many urban Indians prefer to be called Native Americans,[23] whereas Tom Pineda, program coordinator for the Intertribal Friendship House in Oakland, California, reports: "I've noticed that the poorer folks say American Indian and the more upper class folks will say, no, I'm Native American."[24] Pineda adds that some people look with disfavor upon the label Native American "because that's a term that the United States government uses." In a similar way, some people of Asian ancestry dislike the fact that "Oriental" is a European given name that seems to have an exotic air. To these people, the categorization "Asian-American" is more appropriate.

While members of certain ethnic groups resist names chosen by the government or by other people in power, some groups may transform such labels into a positive form of identification, as Black people did with the "Black is beautiful" slogan. Other groups may prefer a name because it has political significance, as in the case of people of Mexican descent who choose to call themselves Chicano (rather than Mexican American) or people of Japanese descent who choose to call themselves Nikkei (rather than Japanese American). Still others select names that they think are more accurate representations of who they are. For example, Monica Scott, director of the San Francisco African American Cultural and Historical Society, believes that "African American" is preferred over "Afro-American" because it more clearly identifies people with their homeland.[25] "Pilipino," as opposed to "Filipino," is the name often chosen by those with their roots in the Philippines because there is no "f" sound in Pilipino, their national language. And, some Chinese Americans prefer to call themselves Chinamen because the term was once used with pride by thousands of Cantonese.

Name preferences are also associated with various degrees of assimilation into the mainstream culture. Assimilation itself may be a function of socioeconomic status, of the length of time a particular family has lived in this country or of the family's place of dwelling. Thus, studies have shown that urban Indians tend to be more assimilated than those who live on the reservation.[26] Not surprisingly, third generation Japanese are more likely than second generation Japanese to demonstrate the cultural traits of their place of birth--the U.S.[27] And, similarly, within the U.S., those Black people who have been more successful in the marketplace have assimilated more of the behavior patterns of the white middle class than those who have remained poor or who live within their ethnic enclaves.[28]

Among the differences that may be apparent within a particular ethnic group may be the language or dialect that is spoken and the traditions that are upheld such as the special food that is eaten and the holidays that are celebrated. Different group members may also base their activities upon their socioeconomic status or the extent to which they have

assimilated the common American culture (i.e., joined Little League, adult clubs, etc.). People within a group may exhibit attitudes about other ethnic groups and their own ethnic groups that are markedly different from the attitudes of others who share their background.

For the teacher, the primary message about these differences within an ethnic group is that members of the same ethnic group cannot be assumed to share similar characteristics, behaviors and attitudes. To treat all group members exactly the same way may mean that some children are stereotyped to a point where their unique potential remains undiscovered. For example, though some Mexican American children prefer to learn with others and seek adult interaction, it cannot be assumed that that mode of learning is appropriate for all Mexican American children.

Cultural Variation and Uniqueness

In thinking about these variations within and among groups, it is important to not only recognize the differences but to adopt positive attitudes toward groups that are different from mainstream America. Because the school has had the responsibility of perpetuating the dominant culture, it is not unusual for teachers to act in ways that demean or discourage children whose behavior differs from the patterns the majority defines as correct. Even teachers who are members of ethnic minority groups themselves often display negative attitudes toward children of their own group who behave in ways the teachers now believe are inappropriate.

A more positive perspective is to view cultural variations as an asset in the classroom and in the larger society. Such differences

The cultural variation that exists among students today should be considered an asset in the classroom and the wider society.

have already enriched our common culture and can continue to benefit all of us. In discussing this idea, two social science educators, James P. Shaver and William Strong, conclude that a truly democratic society must seek a multiplicity of perspectives in order to deal effectively and truthfully with social realities:

> ...the pressure of diverse views in the community, and the provisions of the means to express them serve fundamental functions. In many situations, latent problems, overlooked by people with similar outlooks are identified by the person whose outlook is different. When a newcomer raises questions about the treatment of minority groups in a community which "has no minority problem"...the consternation that is created may be unwelcome--but it often throws the decision-making process into motion. Moreover, once problems are posed, diversity of opinion makes it likely that a broad range of options will be available from which to work out solutions.[29]

What Effect Will Discovering and Utilizing Students' Ethnic World View Have on Their Learning?

Teachers of primary school-aged children will probably have a basic question to ask at this point: how will recognizing and making use of a student's ethnic world view help that child to learn? Although people have studied the deficits of minority and poor youngsters for so long, little data have been collected on the effectiveness of adjusting teaching strategies to match the unique learning patterns of children from diverse ethnic groups. As early as 1970, however, a Brazilian educator, Paulo Freire, found that he could teach illiterate Brazilians to read by giving them written materials that utilized words and issues that were emotionally laden to them.[30]

More recently, a number of educators and researchers have begun to conduct studies of the effectiveness of utilizing a child's cultural and ethnic characteristics as a basis for determining how, what and in what setting a particular child can best be taught. One such educator, Christine Bennett, reports:

> A geography teacher in California discovered that her students, mostly (B)lack or Latino males labeled remedial, scored considerably higher on tests when she read the questions provided in written form. Another teacher working with (B)lack and Latino eighth graders in Texas found that their comprehension of a U.S. history text was better if they listened to a tape of the text while reading it. Her Anglo pupils preferred to read without hearing the tape.[31]

These students apparently made academic gains when they were allowed to use the learning mode they preferred. A study by Kathryn Hu-pei Au, director of the Kamehameha Early Education Program in Hawaii,

is a further example of the positive results that can occur when teachers utilize primary school children's culture as the context--and the content--for learning. In this study, the teachers facilitated Hawaiian children's reading growth by discussing the children's own experience as a means of helping them comprehend the story they were reading. Instead of focusing on teaching these children phonics, the teachers also used an adapted form of the Hawaiian Talk Story as reading materials. The Talk Story, which is a rambling personal-experience narrative mixed with folk materials, thus served as the content and the mode for teaching the children.

As a result of this treatment:

> ...the picture changed dramatically...(for) a population of randomly selected students who normally score as a group at no better than the second stanine on tests of reading achievement...The reading achievement of the...students improved to levels near (and in some cases slightly above) the 50th percentile.[32]

A federal educational review board has given additional credence to the idea of utilizing children's unique cultural backgrounds to teach them, after looking at reading and math results in two of the school districts that have worked with the Responsive Education Program.* The National Joint Dissemination Review Panel has granted exemplary status to the Goldsboro, North Carolina and Lebanon, New Hampshire Follow Through programs (i.e., the Panel has chosen the two projects as model programs with the potential to be replicated in other districts in the United States). The programs, both of which work with Black and/or white children whose families are at or below poverty level, have been cited for achieving statistically significant improvements in students' reading and mathematics skills and in problem-solving abilities. The programs were also cited for successfully involving parents in their children's learning.

In a report on the schooling of Indian students, educators Leona Forerster and Dale Little Soldier confirm the value of utilizing culturally relevant curriculum materials and involving parents and community members in their children's schooling. They stress that these are two of several highly positive developments in Indian education today. Others are the creation of inservice programs that build teacher awareness of the differing backgrounds and needs of Indian students, the development of more bilingual programs, the move toward changing traditional patterns of school organization and the new emphasis on quality and accountability at all levels of Indian education. After recalling the widespread apathy and confusion that past policies and curriculum materials evoked in Indian children, Forerster and Little Soldier comment: "...we have a long way to go

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*The Responsive Education Program evolved the Responsive Multicultural Basic Skills Approach presented in this Handbook.

before all the problems are resolved (but) many dreams which Indian parents have had for the education of their children are finally becoming a reality."[33]

Further evidence that students show gains in academic skills when teaching is keyed to the children's culturally-determined learning styles is offered by Alfredo Castañeda and Manuel Ramirez, two educators who have been forerunners in the research on the use of the learner's culture in the classroom. After training teachers to work with Mexican American children of primary school age, Castañeda and Ramirez found that teachers who used strategies that the researchers had identified as being consistent with Mexican American culture were more effective at teaching children reading than they had been previously.[34]

A Different Opinion: Challenging the Effectiveness of Multicultural Teaching Strategies

A study by two other researchers, S. Alan Cohen and Samuel Rodriguez, however, challenges the work of Ramirez and Castañeda. Cohen and Rodriguez argue that adapting teaching strategies to children's ethnocultural learning patterns is not critical. Rather, they maintain, the essential factor is providing direct instruction that encourages students to achieve precise behavioral objectives.[35]

In the Cohen and Rodriguez study, one group of children was provided with more one-to-one pupil/teacher interaction. Teachers of this group made it clear that they recognized each child's cultural background and were careful to avoid ridiculing these ethnic backgrounds. They also used teaching modes, such as small and large group instruction, that were deemed culturally appropriate. The comparison group, on the other hand, was pre-tested and received instruction in areas where the pre-test had shown weaknesses. This group utilized instructional cassettes and a self-directing workbook that allowed them to proceed at their own individual rate. The children then did oral and/or silent reading in small, teacher-led work groups.

To Cohen and Rodriguez, it was apparent that the direct instruction was most successful. Although the two researchers do not define the term "direct instruction," they appear to use it to mean individualized teaching methods that are based on some diagnosis of a learner's needs and the creation of learning objectives that are keyed to these needs. What is most important to note, however, is that there was a great deal of overlap in the methods and materials utilized by the treatment and comparison groups. Both groups used the same materials and the same degree of formality in teaching, enabled learners to work at their own pace, provided instruction that was based on competency needs and gave children opportunities to work in small groups. Thus the study did not prove the ineffectiveness of using a multicultural approach to teaching. Instead, it seems to underscore the usefulness of particular aspects of the multicultural approach: diagnosing a learner's needs (which would entail learning something about that child's background and individuality) and working in small groups.

Deciding Upon a Constructive Multicultural Teaching Approach

In the absence of data that show that multicultural teaching strategies inhibit learning, a logical case can be made for creating a classroom environment that will enable children to feel positive about their own ethnic backgrounds and those of the children around them. The newly emerging data indicate that utilizing teaching strategies that take into account children's unique cultural characteristics can not only help these children master academic skills but can serve as a way to equip all students to live in an increasingly culturally diverse society.

While it may at first appear that the child growing up in a minority culture will always be at extreme disadvantage when he or she tries to function within the dominant culture, it is worth remembering that the rearing practices of all societies are intended to turn their children into competent, mature people who can solve the problems and challenges of their own culture. Assuming that the socialization practices are adequate, the child will become a person who can function fully and effectively within his or her own cultural context. Whether or not particular children have had experiences that prepare them for the culture of the school, those children come to the classroom able to solve problems within their own culture that are appropriate to their maturity level. Thus, where one five-year-old may come to school already able to read but unable to interact successfully with peers, another child may not yet know the alphabet but may have a highly-developed ability to work cooperatively with other people. Each child clearly has a configuration of strengths that is based on his or her cultural values and experiences. It is with this rationale in mind that teachers and parents are encouraged to learn more about the origins, development and function of a person's world view.

When a group of people is asked to describe the image above, it is rare that everyone reports seeing the same vision. Some people, who focus upon the white shape as the foreground, say that they see a vase. Others, who focus upon the dark shaded areas, think that the image shows two people conversing or a man and woman about to kiss. Still others have said that the image portrays curtains drawn back from a window, or--if one looks sideways at the design--a series of mountains. One set of barbells was yet another suggestion. Generally, after discussing their perceptions, participants will come to the conclusion that people see different realities because their background experiences are not the same.[36]

As Alfred Kraemer elaborates upon this idea:

> World view refers to the way a cultural group perceives people and events. While individual idiosyncrasies do exist, it is also true that the people who share common dialects and primary experiences learn to see "reality" in the same ways. They develop similar styles of cognition, similar processes of perceiving, recognizing, judging and reasoning, as well as similar values, assumptions, ideas, beliefs and modes of thought. What we see as good or bad depends on whether or not it supports our view of reality.[37]

The Origins and Development of World View

After being born into a particular culture, children are taught how to function adequately within that culture by following such concrete models as their parents, other family members, group elders, the church, the tribe in general, neighbors and television. These models enable the child to adhere to the rules, standards and practices of the group and to communicate effectively with other group members.

To illustrate this socialization process, Geneva Gay and a co-author, Roger Abraham, describe the rearing practices utilized in a southern Georgia community studied by researcher Virginia Heyer Young. Gay and Abraham explain that during their earliest months and up until they were two years old, the Black babies were handled constantly by parents and other family members. The children's experiences focused on personal involvement with other people. Seldom were the babies left alone to explore inanimate objects. Throughout this stage, the child was encouraged to stand up for his or her ideas. He or she was supported for being assertive, for having the ability to defy authority, and for showing any other strengths. During this period, there was much interaction in general between the child and the mother.[38]

During the second stage--the third year to older childhood--the peer group took over the socialization process. At this point, children spoke less to adults, sometimes saying little more than "yes'm" and "no'm." The child learned cooperation through sharing work and household chores. Often the child became the "toy" of older gangs of children, who aided in the teaching process. When the "toys" themselves became older, they were frequently entrusted with a great deal of responsibility in the home. The older child might teach others how to live in the streets and cooperate with peers and because of some of these responsibilities, might be absent frequently from school.[39]

Since the Black child growing up within his or her culture's world view absorbs assumptions that are seldom challenged, these socialization experiences have a powerful impact on the child's perception of reality. So, too, do the rearing practices of other ethnic and cultural groups. It is a characteristic of almost all groups that young children do not question the values and customs that surround them. As writer Joseph Pearce sums up this socialization process:

> ...the emerging mind will have mirrored whatever model it had during that formative period. The pattern formed in this plastic stage becomes firm. It hardens into the functional system...we call a world view. Once done, there is no undoing of the system except by...a resynthesis...Even this mutation is dependent on the materials available for mutation--conversion is a creative process, but not magical.[40]

Or, as Edward Hall attests:

> It is impossible for us to divest ourselves of culture, for it has penetrated to the roots of our nervous system and determines how we perceive the world. We cannot act or interact except through the medium of culture.[41]

The Link Between Language and World View

Because those who interact with an infant behave in a way that is consonant with their culture, the tiny baby begins to order his or her surroundings according to a world view that will become more and more defined as he or she acquires language. According to educational theorist Jerome Bruner, the infant has an inborn drive to commune with others.[42] This desire is a motivating force that enables the baby to respond to caregivers and in the process, develop language. Since language is the basis for formulating concepts, words are vital to the infant as a means for making sense of his or her surroundings. Through identifying, grouping and checking concepts with the adult models at home and in the immediate community, the young child hones his or her ability to acquire knowledge and begins the lifelong process of defining himself or herself and his or her reality.

The role that language plays in the development of a unique world view is discussed by Asa Hilliard, formerly Dean of Education at San Francisco State University. Hilliard contrasts a culture whose language, music, religion and other manifestations show that a high value is placed upon innovation with a culture that emphasizes following established practices. Hilliard asks:

> How do these variations display themselves in language and in the meaning of words? In the world view that values established practice, the meaning is the dictionary. The older the dictionary, the better the dictionary...(but) for those who value improvisation, what was meant yesterday by a word is no longer sacred today. People in this group feel completely at liberty to add new meanings to words. Yesterday "bad" meant something negative. Today "bad" means something fantastic/good. It's not just the language we're talking about, it's an attitude toward language.[43]

Hilliard points out further that problems arise when one world view dictates how language should be used. "One of the issues that we have in the public schools right now concerning literacy has to do with the fact that one world view dominates," Hilliard comments. "It is believed

that everybody should have the same vocabulary, not only to promote a communication between people but so that words have precise meaning."[44] To those who prize innovations, however, this view of language runs counter to a set of basic cultural values.

The Influence of World View on Expectations and Behavior

A group's world view not only determines the skills and knowledge the group imparts to its children, but also influences group members' beliefs, expectations and behavior. To illustrate this, Hilliard describes how two cultural groups may differ in their religious observances:

> The Catholic religion is formal. Parishioners know exactly what will be said, and exactly what should be recited at certain points in the service...any departure from the ritual is a rupture of the expectations of the people...much discussion has taken place regarding appropriate dress and the appropriate language in which the service should be delivered. The person who functions adequately in this world view is the one who is able to comply with the rules...the...Southern Baptist Church is quite different. The ritual is only thematically suggested and there is tremendous variation around the theme...if the minister were to read a sermon, the congregation would probably walk out. They...would expect the spirit to move the minister to what he needed to say. Moreover, the minister would expect a participatory ceremony. He would expect to be interrupted by affirmations and Amens.[45]

Both of these systems, Hilliard stresses, are well-ordered. Both have a set of rules that are not to be violated. And neither is more correct or superior to the other. They simply represent different ways of organizing the world. And, it should be noted, many Catholics may value surprise and variation in other aspects of their lives, just as many Southern Baptists may prefer formality in other aspects of theirs.

Adjusting One's Perception to One's World View

Another indication that "our world view...determines the way we think, the way we see and what we see"[46] is offered by Jerome Bruner During a study Bruner conducted, participants were asked to identify a series of playing cards. Some of the cards were normal, but others were anomalous (e.g., a six of spades was red, a four of hearts was black, etc.). When a card did represent an unusual combination, each person nevertheless identified it as a normal card. Thus, the black four of hearts was described as a black four of spades and the red spade was identified as a diamond. Without apparent hesitation or puzzlement, Bruner reports, the cards were immediately fitted into a conceptual category that was based on past experience. He notes further that:

> ONLY through increased exposure, to the cards (seeing the cards more than 40 times) did the participants begin to

> express confusion and then distress. Some even forgot what a "real" club or spade was supposed to look like.[47]

One more example if this phenomenon was apparent to the author during a discussion with a group of high school seniors who were taking a course she was teaching. The students were lamenting the fact that they would be expected to speak standard English at the job interviews that would be coming up. The students, most of whom had attended elementary school in California, all spoke Black English. Although all presumably had been exposed to standard English seven hours a day for eight to ten years, most had not picked up the language of the school. They had been exposed to it, but apparently they had not "heard" it.

The explanation might be that many teachers do not use any special strategies to help Black students "hear" and understand the differences between their dialect and that of the school because the students are not viewed as coming from a distinct cultural system. As Gay and Abraham suggest, the similarities between Black culture and mainstream American culture are a major obstacle to the acceptance of Black culture as a different system.[48] Teachers, then, may not "see" the perceptual differences in a group of students, just as the Black students do not "hear" the language of the school.

One more illustration of the extent to which a person's world view determines what he or she will perceive is provided by Christine Bennett. In relating a story told by one of her students, she comments that the student was in a boat with a group of Trukee (i.e., Pacific Islander) fishermen. The student told her:

> I thought we were lost. There had been no sign of land for hours. My companions tried to reassure me that we weren't lost at all. They read the wave patterns like I'd use a map. All I could see were waves. Even when they pointed to specific signs, I couldn't see anything. Here we were looking at the same body of water. It felt strange to know that I simply could not perceive what they actually saw.[49]

These examples make it clear that people with different world views do not perceive the same stimulus in the same way. Whether a stimulus is new to them or they have had a great deal of experience with it, they will define it uniquely and use it differently. They also may be in conflict about it since they have little basis for discussing or corroborating their perceptions. These differences are a cause of much of the frustration that many teachers and students experience in school. To children whose world view differs from that of the school, the challenge is to recognize that others do not think as they do. To learn within the school environment, these students must struggle with changing and expanding their world view. Teachers must also realize their reality may be very different from the world that students from other cultural groups perceive. The task for the teacher, then, is to try to understand what the learner experiences and feels, while helping children broaden their world view.

Transforming One's World View

Metanoia is a Greek word that means a fundamental transformation of the mind--a change in the way the world is viewed. It is a process by which concepts are reorganized and former knowledge is restructured or new knowledge is acquired. At the adult level, it is the experience that takes place when a person converts to a new religion, learns a new language or completely changes a life-long eating pattern. Vera John-Steiner and Larry Smith, educators and linguists, define it this way:

> Transformations...are reorganizations of previous categories of knowledge. (They) provide new insights and impetus to explore the environment in a new way. In this sense, transformations are not static...achievements, but powerful combinations of the old and the new that can then be used to foster and direct additional learning.[50]

Where some adults may manage to live lives that are not marked by any major transformations, all children who attend school will have their world views changed by the new environment. The assumptions that they absorbed unquestioningly during their pre-school years will now be challenged as they construct new knowledge by assimilating and accommodating to unfamiliar ideas. As children develop new skills, attitudes and abilities they will have to expand their world view by testing out and practicing new patterns of thinking until the transformation process is complete. Transformation, then, entails profound changes in ongoing, underlying mental processes. As John-Steiner and Smith note:

> In the case of the child, complex learning first takes place...on the social plane, that is, a child will be helped to solve a problem by an adult. As the child progresses in development, the means...used to solve that problem are practiced, experimented with, modeled (both physically and mentally) until the child can eventually solve similar problems independently. Once able to solve a similar problem, the child has fully internalized what he or she was exposed to and...changes (have taken place) in the way his or her former knowledge was categorized or structured. This learning to use a new system of categorization (i.e., transformation) comes about through the...interrelationship between (and among) already established knowledge, exposure to some new way of seeing the knowledge...and active experimentation on the learner's part.[51]

Understanding the Learning Process: Using Past Knowledge to Acquire New Concepts

Learning may be defined as the process of acquiring skills, attitudes and competencies. When the learner is able to apply these skills and attitudes to new situations, learning may be said to have taken place. New learning or cognitive growth entails the active construction of fresh concepts, abilities or knowledge. It requires more mental energy than recognition, or the retrieving or recalling of previous knowledge.

Generally, cognitive growth consists of two processes that occur at the same time: assimilation and accommodation.[52]

In the process of assimilation, the mind receives information through the senses (e.g., hearing, touch, sight, etc.) and runs the data through its existing thought structures. Information that is familiar is more readily absorbed by the mind than totally new knowledge because familiar information fits previous perceptions and ways of thinking. Familiar data are therefore more easily understood and ready to use than totally new perceptions.[53]

The mind does, however, hold onto information that cannot be related to its past understanding of the world or previous behavior patterns. It works actively to assimilate this information. The mind absorbs these new data by associating aspects or attributes of the new information with attributes of previously-held concepts and knowledge. When necessary, the mind reacts to new information by stretching past experiences and by creating, building or bending its past assumptions until it can develop new structures. This process is called accommodation.[54]

Instead of passively receiving knowledge, then, as a computer is programmed to do, the learner actively builds his or her own knowledge by interacting with the new data and adjusting previously-assimilated information. Cognitive growth in a child involves a series of adaptations through which the mind becomes increasingly complex and logical. Four major factors operate simultaneously to produce gradual, orderly, natural growth. These include:

- physical maturation
- experience in performing physical and mental actions
- social interaction
- self-regulation[55]

Creating an Environment that Facilitates Growth

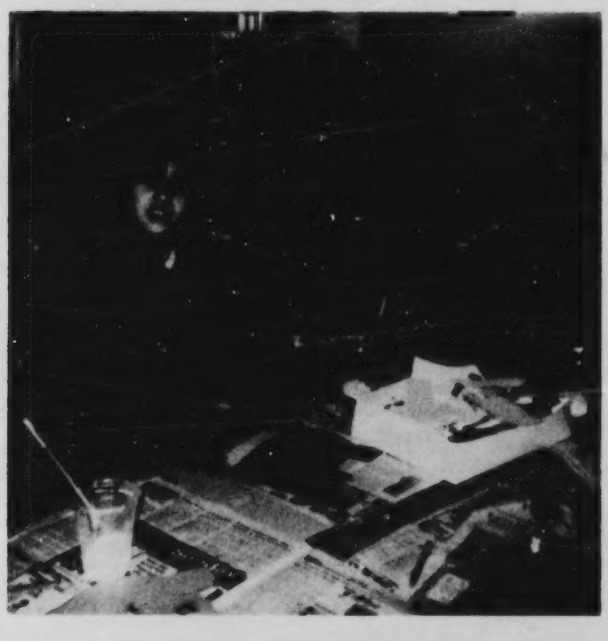
To enhance physical maturation, teachers and parents need to be aware of what constitutes adequate nutrition and health care. Well-informed teachers and parents are more likely to realize quickly that poor eyesight, for example, may affect the development of reading ability and that physical needs in general may affect the behavior of learners.[56]

Similarly, familiarity with the idea that learners need experience in performing physical and mental actions will enable teachers and parents to provide appropriate first-hand opportunities for children to explore objects and events. Students can then be encouraged to test and strengthen their developing abilities by repeating these actions as often as necessary to gain understanding and confidence.[57]

Social interaction is important to cognitive growth because interaction with others also allows children to test their ideas and abilities. When others challenge them, they can gain a better understanding of different points of view and ways of behaving.

Finally, self-regulation refers to the mind's tendency to try to resolve dissonance. When new information seems to be in conflict with existing ways of thinking, the mind will use its adaptive processes to reorganize information and achieve a new level of logical thought. Teachers and parents who are aware of this factor will realize that meaningful learning comes when the learner can express and resolve his or her own questions. If children are encouraged to voice their questions and resolve the dissonance, they will have confidence in their ability to do so independently.[58]

It is important to realize that the methods and content that adults or peer teachers use to facilitate important transformations vary according to the practices that are salient in a particular culture. For some children, then, adapting to the public school classroom entails making several major transformations at the same time. Historically, these children, who may be new to this country or may not be assimilated into the common cultural milieu, have been expected to engage in the complex transformation process that lays the groundwork for mastering academic skills. At the same time these children are experiencing a similar transformation process in trying to adapt to the foreign or unfamiliar cultural mode of the school.



Students whose world view is different from that of the school must struggle to adapt to the unfamiliar culture of the school as they also try to master new academic abilities and knowledge.

During this period, even the healthiest child is likely to experience utter confusion. For example, in many schools, instruction in English as a second language is offered for only one or perhaps two hours a day. Non or limited-English-speaking children thus have little opportunity in the classroom to communicate verbally with anyone. For the native English speaker who lives in an ethnic enclave, the situation may be little better. This child may be as confused as the non-English speaker by the teacher's use of anecdotes and explanations that are foreign to his or her world view. The discomfort that a child experiences when encountering a new language or learning environment is described by Albert Einstein, in his discussion of the anxiety a scientist feels in changing a major theory or conceptualization. Einstein comments: "It was as if the ground had been pulled out from under one, with no firm foundation to be seen anywhere, upon which one could have built."[59]

The frustration that children may feel during this period is compounded by the mind's tendency to resist change vehemently. As Joseph Pearce says, "our beliefs influence the way we perceive the world and once the 'mold for world making' is formed, change (is) resisted stubbornly."[60] It is not surprising that when we adults seek to alter or stop habits we are often our own worst enemy. We behave like the proverbial house divided against itself. Children who are young tend to be more open to change than adults, but they do experience stress in the process of undergoing these alterations.

For children who are involved in change by necessity rather than choice, the experience may be even more distressing. At the beginning of inservice training offered by the Responsive Multicultural Basic Skills Project, participating teachers described the behavior of some children who were new to this country as indicating fear and bewilderment. When these Indochinese students first entered monolingual classrooms, the children sat as if paralyzed and stared ahead in what seemed to be frightened silence. They seldom interacted with other children--even with those of their same cultural group. The teachers recognized that their training had not prepared them to aid these children in their difficult adjustment to alien environment. Despite their good intentions, the teachers were paralyzed in their own way, bound by the limits of their culture.

Other teachers, who may be less aware of many of their students' discomfort, compound the children's confusion when they use methods that belittle students' life style and cultural characteristics. Gay and Abraham point out that most teachers who are middle-class assume that all children must adapt to school culture in essentially the same, middle-class way.[61] The frustration of the student who brings to the classroom a different value system and style of communication is visible in the response of Black children to school. It is also apparent in the very large drop-out rate that occurs when Black students reach an age where their developmental system tends to depart most radically from middle-class norms. Gay and Abraham note:

> There are many ways in which these frustrations build...it is not fair to greet a child from this background with the message...that he comes from an unfortunate background and that he speaks badly because of it.[62]

Gay and Abraham comment that the child may be equally distressed when the teacher fails to recognize that the Black child has been socialized to cooperate with his or her peers. Often, the teacher will define such cooperation in the classroom as "cheating." This misperception seems particularly insulting when we remember that Black cultural experience has already bestowed a high level of responsibility upon children by the time most of them have reached school age.

Helping Students Who Are Undergoing Several Transformations At Once

To aid students who must experience a change in their cultural world view at the same time that they experience a change in their cognitive world view, learning theorists suggest using content that is relevant to the learner's culture. John-Steiner and Smith recommend using a "functional" learning system as opposed to a "developmental" learning system. They define the difference as follows:

> The developmental paradigm is heavily weighted toward consideration of native intelligence and maturation and the parts they play in cognitive development. Functional learning systems, on the other hand, are more concerned with practice, how cognitive processes actually function, for what purposes they are used in different social contexts.[63]

As examples of the factors that those interested in "functional" learning would focus upon, John-Steiner and Smith cite research that found that children living in isolated settlements, who were responsible for animals and had other farm duties, had accelerated non-verbal development. Children reared in a setting that was more populated, on the other hand, were found to develop linguistically faster than the first group when they had frequent opportunities for verbal exchanges with their peers and elders.[64] Since both groups were otherwise culturally and socioeconomically similar, the opportunity to practice certain cognitive processes apparently determined the rate at which children developed these functions.

Another study, conducted by C.A. Hill, concludes that urban minority students "by virtue of their greater immersion in an oral culture"[65] have a stronger tendency than other students to try to transfer their oral language into a written form, without altering the oral language to conform to the conventions of written discourse. Seeking out this kind of information can have great value for the teacher. Instead of criticizing the child for the inability to write correctly, the teacher can help students see that written language is different from spoken language. He or she can then aid students in developing skill in writing by utilizing the abilities they already have and content they understand. In addition, an effective curriculum will let children know some of the social applications of the skills they are learning, so that their attainment of literary and computational skills can help them meet their own needs and those of their community. In this way, achieving competency in these areas does not seem as abstract, artificial and detached to the children and their parents as it might otherwise.

It is important to realize that the "functional learning system" does not mean that curriculum should be so closely fitted to the needs and interests of a unique population of students that they will not be able to transfer their skills to the marketplace or to other general uses. Rather, a priority should be placed upon using teaching methods that promote familiarity and comfort and are imbued with personal meaning. But, at the same time, the goal should be effective learning for primary school-aged and upper elementary school children. Students of these ages can be exposed to a wide variety of experiences within an atmosphere that does not force them to perform. For example, second and third grade children who do not speak standard American English can be encouraged to listen to the standard dialect,* to talk about the distinctions between the sounds they hear and the meanings of words and phrases in standard form and the way they speak, to hear recordings and to practice the use of the standard dialect within comfortable, informal learning activities. It is not essential that they become proficient speakers of the standard dialect at this time. The major point is that the sensitive teacher is carefully providing a basis for helping children become familiar with a different mode of communication. At the same time, students should not be criticized for speaking a non-standard dialect, since children whose speech patterns are belittled frequently grow silent in the classroom and are misdiagnosed as being non-verbal.

Matching Teaching Methods to Students' Backgrounds

There are a variety of methods for setting up a hospitable learning environment for children of different cultures. To ensure that learning materials are socially relevant, a teacher might find out how people of the culture and age group of his or her students approach counting, measuring, reading and note writing. This knowledge can be the basis for planning learning activities that can serve as a bridge between the children's own culture and that of the public school. Some teachers may want to focus on analyzing the children's learning styles and modifying their instructional methods to mesh with their students' learning modes. For example, a teacher of a newly-arrived Korean child could become aware that in Korea, the child's learning experiences were likely to involve a great deal of rote learning and memorization, and very little expectation of interacting with the teacher. The teacher would then realize that the child's ability to memorize was a strength and could build upon that ability until the child felt comfortable enough to try other modes of learning.[66]

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*We refer to standard American English as "standard dialect," since it is indeed one of a number of American dialects. While it is the form accepted in school and in businesses, it is not necessarily more correct than other dialects. Rather, it is simply spoken by more people under more circumstances than other dialects.

Other teachers might look at the rearing practices used by people of the students' culture and focus on attempting to recreate the degree of formality that the children had previously experienced. Still others might prefer to have a teacher's aide, parent or community member present in the classroom to help the teacher use language and interaction styles that are compatible with the students' culture.

These activities are all a part of a process of mutual adaptation. This method, which the Responsive Multicultural Basic Skills (RMBS) approach endorses, requires the teacher to become familiar enough with his or her students to be able to harmonize the classroom pacing, degree of formality and teacher/learner interaction modes with the children's diverse backgrounds. At the same time, the children are encouraged to accustom themselves to new learning modes that are presented in non-threatening ways. It should be realized that mutual adaptation is not a compromise or attempt to dispense with achievement standards. Rather, it is based on the reality that all students are living in a time of immense change, when a need for providing people with options is a creative as well as functional requisite for solving daily challenges. Given the diversified groups of children in today's classrooms, the "mutually adaptive" learning environment will not be Anglo-centric, nor centered on one or two specific cultures. It will represent an integration of many cultures and as such, will be more reflective of the increasingly pluralistic larger society in which we all live.

The RMBS approach has isolated specific teaching methods that are designed to foster the mutual adaptation process. Teachers and parents are guided in the use of methods that they may apply in their efforts to help children relate learning activities to familiar knowledge, to apply newly acquired skills and abilities in their own out-of-school setting, to think deeply and expansively, to develop problem-solving abilities and to interact productively with their peers. At the same time, teachers are encouraged to consider new ways of designing the physical environment of the classroom, of selecting resources, of discovering information about the learners' culture, and of providing learning activities that give children a fair opportunity to learn. These methods are fully described in Book II of this set of Handbooks.

The approach also considers the fact that children who are growing up in this pluralistic culture need to and do constantly learn about themselves and other groups of people. As the teacher considers ways to design a classroom in which he or she and the children are adapting to each other and to the culture of the school, it is also a good idea to think about the nature of the information children need to know in order to function effectively in a pluralistic society. It is equally important to decide upon a teaching methodology that promotes equity. The next section substantiates the need for a multicultural pedagogy and describes the RMBS approach to teaching and facilitating learning.

THE RESPONSIVE MULTICULTURAL BASIC SKILLS APPROACH

Most children today watch enough television and movies to know that the world includes people of different skin colors, speech habits, gestures and dress styles. But the information young viewers glean in this way is often inaccurate and superficial. Without the experience or the conceptual framework to question the mass media,[67] children of primary school age who see endless hours of cartoons, situation comedies and detective movies tend to accept the racial and ethnic stereotypes that are presented, even when the latter are absurd or contradictory. Thus, it can seem perfectly logical to a child that all Hispanics are quick-tempered and violent on one program and soft-eyed and romantic on another, or that Blacks can be dependent, fearful buffoons on one show or can singlehandedly wipe out an entire police force on a second program. Asians, too, may be portrayed as brute warriors at one extreme or subservient, loyal sidekicks at the other and many other groups, such as Pacific Islanders, simply never appear on the screen at all.

Those children who live in or spend time in multiethnic communities may have an opportunity to offset some of this information by making friends with playmates from different ethnic and racial groups. However, these brief and sometimes shallow exposures to other groups may leave incomplete, inaccurate and even negative impressions. While some parents will encourage children from a variety of backgrounds to play together, usually they do not point out and examine cultural differences in beliefs or behaviors.[68] Often, peers or older children provide information that at best is a caricature of a particular group of people.

Even in desegregated schools where ethnic studies programs are offered, these programs may deal exclusively with non-white minority groups. Minimal attention may be paid to the experiences of Polish-Americans, Jewish-Americans, Irish-Americans and other European-American ethnic groups. As a result, many white students and teachers may not view themselves as members of ethnic groups. They may think that ethnic studies is the study of "them," while American history and social studies is the study of "us."[69] Moreover, in a society that tends to believe that the white (and particularly the white, Anglo-American) life style is the ultimate goal for everyone, an ethnic studies curriculum that teaches a few facts about ethnic heroes and heroines may not do enough to support the idea that all cultures are distinct and valid within their own right and that one is not superior to another.

Young children are rapidly forming lasting impressions about themselves, their own groups and other groups of people.

Growing Up In a Shrinking Universe: The Need for Introducing the Youngest Students to a Multicultural Studies Program

While the civil rights movements of the 1960's stimulated many school districts around the country to embark upon massive reforms, few have achieved all the changes they have attempted to institute in administrative practices, curriculum and instructional methods. At the same time, the need for preparing students to exist in a culturally diverse world has become ever more apparent and urgent. As technological advances in communication and transportation bring people physically closer together and diminishing natural resources increase countries' economic interdependency, the decisions and actions of one government have profound impact upon all others.

The Role of Teachers and Parents

Within this global society, even very young children have access to enough information to form beliefs about ethnicity that can have lasting effects on their social and psychological development. Because the elementary school years are a crucial period in shaping children's learning skills and social perspectives, teachers who provide young students with systematic instruction in the experiences and values of different ethnic groups can help children (1) to accept cultural pluralism as a fundamental, positive force in American history and American life and (2) to understand and predict human nature and

behavior. By acquiring accurate knowledge about many diverse groups, children can learn to develop the constructive relationships with others that will enable them to begin resolving the ethnic conflicts and pursue the challenges that confront the world community. Therefore, for young children especially, the school has the potential to help students understand and value their own and other groups' distinct perspectives, practices and belief systems. Given learning activities that foster an appreciation of cultural differences, children in the U.S. can begin to experience the pluralistic reality of the society in which they live and take on attitudes and behavior patterns that continue to support cultural diversity.

Whenever possible, the schools must link the home into this effort, since the attitudes of parents are an important influence on young children's psychological and social development. While parents may initially feel that they lack the appropriate strategies for introducing their children to the complexities and subtleties of contemporary American culture, interested family members can play a vital role in this process by increasing their own understanding of a range of traditions, values and life styles. They can ensure that the school's curriculum reflects cultural and ethnic diversity and can also provide informal educational experiences at home that complement the school's curriculum. The family and the school can thus mutually benefit from inculcating their children with this broader and deeper world view.

From Human Relations in the 1940's to Multicultural Studies in the 1980's: The Purpose and Benefits of a Broader-Based Curriculum

Before teachers and parents can work together in the effort to provide children with a curriculum that reflects the diversity of the contemporary world, the purpose, goals and benefits of a multicultural education must be clear to members of both majority and minority groups. Some of these benefits have been evident since the 1940's, when a few educators and organizations began noting that the study of human relations or "intercultural education" could alleviate social tensions by promoting respect for all groups. At the same time, "intercultural education" stressed the importance of equal participation for all in the life of the community. In 1948, the American Council of Education underscored the need for improving the school climate so that students could learn to accept ethnic, economic, social and religious diversity.[70]

A few writers[71] continued to discuss the necessity for correcting the authoritarian, ethnocentric assumptions in American culture that bred prejudice and misunderstanding. Though support for intercultural education diminished during the 1950's, it was replaced by a new focus on cultural and ethnic pride in the 1960's. Since then, a number of different educational philosophies have provided the basis for the many subsequent attempts at policy and curriculum reform.

Multicultural Education as a Pedagogical Process

As educators have debated and redefined the purpose of multicultural education, many have reconceptualized the role that multicultural experiences should play within a school curriculum. Initially, multicultural education was viewed as a separate program for children of specific minority groups or it was limited to a single lesson or expanded into a unit of study for students to learn about ethnic minorities. Others conceptualized multicultural education as encompassing not only curriculum content but also instructional methodologies, assessment and evaluation procedures as well as the classroom and school climate.

Still another school of thought on multicultural education is now emerging that defines multicultural education as a certain orientation that permeates the entire teaching/learning process. In this view, it is a means for changing the educational delivery system to the point where it includes cultural diversity in all its dimensions. As Geneva Gay states, "It is a way of being and behaving in the context of acts of teaching and learning. Multicultural education is a pedagogy."[72]

To those with a commitment to enabling children (1) to use their own world view as the basis for learning and (2) to understand and value the diversity in human nature, multicultural learning is not an educational "frill" to be casually presented as holidays or special events occur. Nor should it even be categorized as part of the social studies curriculum. Rather, we submit that multicultural learning that contributes to a greater understanding of human behavior is, itself, a basic skill, since we live in a time when the ability to interact and communicate positively with diverse groups of people is a daily necessity, both on a personal and a global level. It is thus never too early to lay the foundation for living in a productive, harmonious way within our world community.

Guidelines for Using the Responsive Multicultural Basic Skills Approach

One broad goal of the multicultural curriculum that is based on the views described above is to help the child learn how to function effectively within his or her own ethnic culture, within other ethnic cultures and within the common pluralistic culture in this society. However, the Responsive Multicultural Basic Skills (RMBS) educational approach presented in this set of books is intended to do more than promote cultural diversity. This approach was developed with the idea that educational planning is merely cosmetic if it does little to diminish racism or reduce discrimination against those groups who are excluded from full participation in the common culture on the basis of sex, religion, age, social and economic status, or physical and mental characteristics. The goal of the RMBS educational approach is to extend the concept of equity into all possible areas of the elementary

school setting, including teaching materials, teaching methodology, evaluation procedures and teacher/student interactions. Thus, the RMBS educational approach is based on the idea that the "common American culture" represented in the classroom needs to be redefined. The classroom culture should not be racist, Anglo-centric and exclusive, nor a mythical, idealized view of American life.[73] Rather, it should represent the cultural and ethnic diversity that is a social reality within this nation and should accordingly promote attitudes and beliefs that place a positive value on pluralism.

The Benefits of Utilizing a Multicultural Basic Skills Educational Approach

Combining basic skills instruction with teaching methods that support cultural diversity and equity, while at the same time guiding children to acquire multicultural concepts, has advantages for all students, regardless of ethnicity or socioeconomic background. First, students are more motivated to try to master basic reading, writing, speaking and computational skills when learning activities present problems and situations that are familiar and meaningful to them. By seeing the connection between a new skill or piece of information and an already-mastered skill, children can more easily integrate and therefore assimilate the new knowledge. Second, when children have the opportunity to apply what they have been practicing to a new situation (and especially a new situation that relates to their own out-of-school reality), they are more likely to see the immediate value of the tasks to themselves and to discover more long-range purposes for their new abilities. In addition, children who are not familiar with the culture of the school can begin to develop the ability to function successfully in this milieu when learning activities focus on acquiring such skills as planning, questioning, problem solving, decision making, working independently and expressing one's own ideas.

By having experiences that emphasize discovering the unique traits that distinguish one individual from another, one family from another and one ethnic group from another, young children can begin to expand their own view of the world. It is important to realize, however, that many minority youngsters tend to devalue their own cultures when they begin to learn about the dominant society, because the messages that the larger society conveys about various minority group cultures are often negative and damaging. Thus, another purpose of the RMBS approach is to help individual students to become comfortable with their ethnic identities, while promoting the idea that no one life style or set of beliefs is superior to another. Emphasis is placed on helping children identify the value of their own, their family's and their ethnic group's unique attributes and behaviors as they study the contributions that their ethnic group has made to their local neighborhood, community and the society at large. With this knowledge, children can not only more easily learn to function effectively within their own ethnic communities, but can take a more positive, sensitive view of people from different cultural and ethnic groups.

For students who identify with the majority group culture, the important issue may not be self-acceptance, but being exposed to the variety of works of literature, music, art, politics, economics, science, and other areas that people from various ethnic and cultural groups have created. By having the opportunity to interact productively in cooperative group situations and by learning about the realities of life and the strengths of people from different cultural and ethnic groups, these children can begin to develop the interpersonal skills they will need to conduct humane relationships in a shrinking world.

Finally, in a country where people are interdependent and where there is a need for the best and most productive use of each one of its citizenry, students will benefit from an approach that enables them to have the understanding, world view and skills necessary to combat the pressing problems that evolve from racial discord and inharmony. Students who are not familiar with multicultural perspectives cannot be expected to make constructive decisions that help to reduce social tensions. Nor can they make effective personal decisions, if they are not aware that such problems as ethnic conflicts are multidimensional and that their point of view is determined by certain values that may not be shared by all groups.

The Three Major Characteristics of an RMBS Classroom

We have seen that a child's cultural world view has a fundamental impact upon the way he or she learns. Thus, the child's culture influences his or her perceptions of classroom conditions, curriculum materials, instructional methods and the teacher's interactional style. It has become apparent, too, that as they expand and alter their world view, all children go through frustration, but the discomfort can be most intense for children who must enlarge their cognitive world view at the same time that they adjust to an unfamiliar cultural milieu.

Because an individual's culture influences the way he or she perceives, organizes and applies information, the idea that children of different groups have different learning patterns must be reflected in a curriculum that seeks to examine and expand what has traditionally been assumed to be the common American culture. Similarly, a multicultural approach that attempts to equip children to live in a cosmopolitan society must teach not only basic academic skills but the appropriate social abilities and attitudes. The three major guidelines or characteristics of a classroom or school where the RMBS approach is a reality are:

- all learners have an equitable opportunity to learn
- learning activities regularly include authentic multiethnic/ multicultural perspectives
- students learn attitudes and abilities that equip them to live in a pluralistic society.

All Learners Have an Equitable Opportunity to Learn

We have discussed the fact that people from the same cultural group share a world view that profoundly affects the way they see the people and events around them, the way they see themselves and the way they behave, and that this set of assumptions does not change easily and has a profound effect on how children learn and what they are motivated to learn. We stated, too, that while a child's learning style, behavior and cultural practices may not be difficult for his or her parents to understand, since they helped to instill some of these patterns, some teachers may not realize that students are not only different from each other in intellectual ability but in the way that they learn and are motivated to learn. As multicultural education specialist Donna Gollnick has pointed out, learning patterns may be based on a student's ethnic background, sex, language, socioeconomic status, or on physical or mental characteristics that differentiate the child from others.[74]

We have also discussed the idea that because of ethnocentric and racist attitudes, children who behave and learn differently from the norm are expected to perform poorly. Consequently, they have often received less instruction from teachers and had less contact with them. Yet there is much evidence[75] that the poor and minority students who have been viewed as lacking potential are successful learners when teaching places a positive value on the reservoir of information these children bring to the classroom. One major thrust of the RMBS approach is thus to aid the teacher in learning to recognize individual and group differences and utilize the "bank account" all children bring to the learning situation. To do this we suggest that teachers and other educators:

- display attitudes that demonstrate that they value diversity and equity
- understand the concept of world view
- understand their own world view and realize that they may experience periods of confusion as they forge new teaching methodologies
- become familiar with the characteristics of their students' cultural groups as well as the specific characteristics of the children within their charge
- use the knowledge gained about the cultures and individuals with whom they work to create an appropriate learning environment and to plan and implement relevant learning activities

Learning Activities Regularly Provide Authentic Multiethnic/Multicultural Perspectives

As many social analysts have documented,[76] most cultures have a natural tendency toward ethnocentrism. Within such a culture, the empowered group tends to suppress vital information about its subcultures and indigenous people, by ridiculing their philosophy and religion, preventing them from using their language and practicing their art and generally keeping them as disoriented and dependent as possible. The dangers of ethnocentricity, particularly when it is embedded in the natural socialization processes of a culture, is apparent not only to the analyst of culture but to anyone familiar with modern history. Cultures have no mechanisms within themselves to overcome this ethnocentricity, educational theorist Hilda Taba points out.[77] It is thus up to the schools to develop cross-cultural sensitivity to other national cultures and to the subcultures within a nation, if children are to be prepared to live in a vastly expanded, culturally heterogeneous community.

The curriculum in the school must be examined from the standpoint of whether or not it provides insights into the core values of diverse peoples, so that students can develop enough sensitivity and understanding of other cultures to be able to "put themselves in the shoes of others."[78] Not only are new curriculum patterns and materials needed, Taba stresses, but new teaching methods and ways of combining insights and information. The point should be to elicit the feelings and reactions of students and build upon these to increase interaction between individuals from different cultural backgrounds.

For example, as children are exposed to the traditional artifacts developed by a group of people, such as the jaguar masks that were created by pre-Hispanic Mexicans, students can be guided to think about how their own family members might respond to their fear of the natural elements, and how other groups might react. They can then compare these responses to those of the pre-Hispanic Mexicans. Or, as students are studying an event experienced by a group of people, such as the Japanese internment during World War II, students can use their budding research skills to read about and otherwise discover the perspectives of the Japanese and of non-Japanese people about this period. They can also use their imagination to "feel" what it must have been like to be forced to sell all their possessions and move to a confined area within their own homeland.

It should be emphasized that because the task of representing the points of view of all cultural groups is an awesome undertaking, primary school children should first have an opportunity to familiarize themselves with the values and behaviors of those ethnic and cultural groups that are represented within the classroom and the immediate neighborhood. Since young children comprehend best what they can discover through their senses, utilizing the literature, art, music, foods, museums, cultural events and other resources that can be found locally can lay the groundwork for teaching these students larger concepts.

Books, audiovisual materials and other classroom resources should represent a diversity of ethnic groups.

By utilizing these resources regularly in learning activities, children will formulate a more realistic definition of the common American culture as one that developed from the contributions of many different ethnic groups. At the same time, because a major objective of the RMBS approach is to help reduce discrimination against people who have been stigmatized, the focus will be on those groups that have experienced prejudice and discrimination, including not only ethnic minority groups, but those who have been denied equal status in society because of religion, sex, age or other distinguishing characteristics. To do this, we suggest that teachers and other educators:

- provide authentic resources in the learning environment that represent a diversity of ethnic groups with emphasis on those in the local community
- provide learning experiences that enable children to discover and compare the characteristics, experiences and perspectives of diverse groups of people
- enable primary school learners to develop concepts and formulate generalizations that help them to understand human nature and behavior by utilizing all of their senses and imagination.

Students Learn Attitudes and Abilities that Equip Them to Live in a Pluralistic Society

A multicultural approach can not only provide accurate information about groups who have been ignored or misrepresented by traditional curricula, but can also teach the cognitive skills and social skills and attitudes that will prepare students to live in a multicultural, multiethnic community. As social historians and educators have often stated, in accepting the development of children's character as one of its chief responsibilities, the school has tended to reinforce the character attributes deemed important by the common culture.

If the school is to prepare children to take control over a society in which many different groups must coexist, an effort must be made to enable all students to develop a realistic self-image by discussing and coming to understand how other people see them. It is equally critical that children see themselves as creators and generators of the society rather than simply consumers of other people's creations. To ensure that the society of the future is a democratic one in which diverse points of view are articulated and minority opinions are recognized,[79] children must develop the ability to seek and voice diverse perspectives, to question, to critique the media and the people who influence social thought, and to think through solutions to problems.

Finally, children must learn the appropriate use of competitive and cooperative behavior as well as understanding strategies for protesting social injustice. By teaching these abilities and perspectives, the school can lead in creating a social climate that uses diversity in a positive manner.

We suggest that teachers and other educators provide the opportunity for children:

- to develop the learning-how-to-learn skills (e.g., how to plan, how to work independently, how to make work meaningful, etc.)
- to know and display the attitudes, attributes and values that will enable them to be successful in the culture of the school and of society
- to know how to work with others to deal effectively with conditions that might limit their success

Finally, we suggest that parents and community members:

- share vital information about their own culture with the school and teachers
- assist children at home in recognizing that the school can be valuable to them

- assist children in valuing themselves, their own culture and other cultures

- participate in community activities that are aimed at the maintenance or creation of policies and practices that promote their own children's learning and enhance the position of their own ethnic group.

Objectives for Children

Giving children a fair opportunity to learn means that students will be able to:

- make use of their own primary language when acquiring new concepts and skills

- make use of the learning style or mode that is most effective for them

- participate in activities that are appropriate for their particular developmental level

- experience teachers who have high expectations for their ability to learn and achieve

Children who are regularly exposed to learning activities that provide them with authentic multiethnic, multicultural perspectives will increase their knowledge of their own and other groups of people by:

- using materials that provide accurate information about their own group and other groups

- having an opportunity not only to discover information about their own group, other groups and inter-relationships among groups, but also grasp concepts, ideas and theories that will enhance their understanding

- using information that takes a positive point of view toward cultural and linguistic variation

Children who learn attitudes and abilities that equip them to live in a pluralistic society will be able to:

- make decisions

- think critically

- critique the media for bias

- express their own points of view and elicit different points of view from others

- work cooperatively and competitively with others when appropriate
- create and plan activities
- protest social inequities

Objectives for Teachers and Parents

The guidelines discussed on the past few pages can be summarized into four objectives. If teachers, parents and other community members can meet these objectives, they will be able to achieve the larger goal of providing quality education to learners of diverse cultural groups. The objectives are:

- that teachers increase their ability to work with children from diverse ethnic groups by
  - adopting attitudes that show they value diversity and equity
  - expanding their repertory to include behaviors that are consistent with these values
- that teachers discover "who" the students are so that they can
  - create classroom conditions that are consonant with the cultures/needs of these particular learners
  - offer learning activities that are consonant with these cultures and needs
- that teachers and parents provide opportunities for children
  - to develop "learning-how-to-learn skills"
  - to develop the attitudes and behaviors that are appropriate for success in the classroom culture
- that parents and community members support the children's growth by
  - becoming involved in the children's learning
  - assisting teachers in establishing positive policies and procedures

The Mutually Adaptive Classroom: A Strategy for Combining Multicultural and Academic Curricula

While several strategies can be used to attain these objectives, the RMBS approach suggests a procedure that enables the teacher to imbue academic learning activities and the educational environment with multicultural perspectives. The second Handbook in this set describes the procedures in detail and provides sample learning activities that teachers can use with their students. The following vignette of a "mutually adaptive" classroom is intended to provide readers with an idea of how some teachers put the principles discussed in this book into action.

Ms. Jones is sitting in the classroom awaiting the arrival of the second grade children in her classroom. This is the beginning of the eighteenth day of school--toward the end of the fourth week. As Ms. Jones waits, she calmly views the classroom. The room is still organized in a more tightly structured pattern than she will expect to use by mid-Spring. At this time, the twenty-six tables are lined up in five rows on the left side of the room. On the right side of the wide room a brown tweed carpet covers the floor. Near the open library shelves, a green wooden rocking chair awaits young readers. The room is spacious enough to provide areas where children can sit on the floor.

Although Ms. Jones plans to have several learning centers set up for the children to explore a little later in the year, right now she focuses on creating just one particularly enticing one. In this center are silvery pink, mauve, amber and other seashells and a task card with a series of five questions for the children to consider as they touch, listen to and look at and sniff the shells. The bulletin boards are decorated with photographs of children playing with others of different ethnic groups in this neighborhood and snapshots of older people that shows them doing things that are frequently seen in the children's communities. There is space for children's products to be displayed and a large calendar hangs near the space where the group discusses the weather and the date at the beginning of each day.

After the students come in, settle and complete their early morning routine, Ms. Jones darkens the room and shows slides to the total class. The slides depict brilliantly colored photographs of common objects that can be seen in people's homes and in the neighborhood. Ms. Jones has purposely selected these slides because she wants to be certain that most of the students will be familiar with what they see. The purpose for this lesson is to encourage the children to talk and listen to each other. In order to build the confidence of those who may not feel comfortable talking in front of the group, Ms. Jones plans to ask mostly low-level factual questions and to use her judgment about when it will be appropriate to pose questions that require more comprehension, analysis and evaluation. She starts the activity:

Ms. Jones: "Maria, what do you see on this slide?"

Maria responds: "A mailbox."

Ms. Jones: "What color is the mailbox, Ali?"

Ali states boldly: "The mailbox is blue and white and red."

Ms. Jones: "Now, Kim, what is the mailbox used for?"

Kim comments in a low voice: "To mail a letter."

Ms. Jones walks over and places her hand on Taka's shoulder and says: "Taka, is this mailbox different than the one at home in Japan?"

Taka responds: "Yes."

Ms. Jones comments: "That is right, the mailboxes are red and shaped differently where Taka lives. Now, who knows what this is?"

Chrystal raises her hand: "I know, I know!"

Ms. Jones: "What is it, Chrystal?"

Chrystal comments: "That is a public telephone."

Ms. Jones questions: "Chrystal, how is that telephone different from the ones in homes?"

Chrystal: "You hafta pay at that one--at home you don't."

As Ms. Jones continues the inquiry lesson, she makes certain that each child has the opportunity to participate in the discussion. She also makes sure that each child feels enough support to make a successful response by keying her question to her perception of the child's level of comfort. For example, she knows already that Taka's family just recently arrived from Japan on a two-year business trip, and that he may not be familiar with objects common to people who have lived in the United States for some time. She also realizes that Taka is not yet comfortable making lengthy responses in English, so she selects questions that will enable him to respond in a limited way, and walks over to him so that he knows she hears his response. Throughout this lesson, she is conscious of trying to encourage each child to answer increasingly more complex questions and to respond in more elaborate ways.

Before Ms. Jones began activities as ambitious as the one just discussed, she had spent this same twenty minutes each morning doing other activities that would encourage the children to talk in small and large groups. From time to time, she read a brief story to the total group and asked children to say what they thought would happen. She also encouraged them to discuss what they had done previously that was similar to and different from the characters in the story.

Sometimes, the children had the opportunity to do some self-study activities. During one period, they looked at their own complexion color, mixed paint to match their own coloring and used the paint to

color papier mache puppets* that they had made. These puppets were a big help in getting the children to talk. After forming groups of three or four, they used the puppets on a stage and made up little stories for another group of children. Another time, they compared the color of their eyes, hair and shoes by making a graph that represented everyone in the entire classroom. Then they summarized the information on the graph as the teacher charted their responses. Later, the children will find out about and compare the practices of their family members and learn about the ways in which two or three of the ethnic groups represented in the classroom or in the community have made contributions to their own neighborhood/community.

As children carry out these studies, Ms. Jones uses some of the cultural activities to motivate the students' interest in reading or computing. When the children cooked a Chinese dish, for example, Ms. Jones helped them apply their skills in measuring, counting and reading directions to make sure that the dish tasted good.

During the cooking activity and all other learning experiences, Ms. Jones continually encouraged the children to express their own ideas so that they would feel more and more comfortable in the classroom. She also provided opportunities for them to acquire new ideas and to learn more about themselves and each other so that they would get along well with each other. Ms. Jones has based her way of working with the students on careful observation. While the children were making guacamole dip, she was careful to note how well they worked in a small group setting, how well they were able to apply measurement skills, which children needed to use the recipes with rebus symbols and which could accomplish the task with the written words. As two of the groups of children were making the dip, Ms. Jones jotted down descriptions of the children's activities on a 5" x 7" card that she carries in her pocket. When taking notes, this teacher is particularly sensitive to which children seem to seek support from her or another child, which seem to work best by himself or herself and which child does not appear to like the experience at all. She records all this information on the cards.

To supplement this type of data, Ms. Jones also observes the children during more formal activities. For example, as children are completing math worksheets, she notes which children whisper to each other as they work, which get up frequently to sharpen their pencil, and which use the manipulatives to help them determine their answers. The note card stays in Ms. Jones's pocket. This way, she can make quick notes about anything that comes up. As one illustration, sometimes when she takes the class out for physical education games, she hears students in her class use language differently from the way they use it in the more formal classroom. At times she may also choose to make an in-depth study of one child. Her note card is then a handy device for recording spontaneous situations.

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*Adapted from an activity documented by Bridget Brown, teacher, Washoe County School District, Nevada.

Many of the discussions and other projects that Ms. Jones plans are designed to give her additional information about children's likes, dislikes, fears, interests and knowledge base. They also help her check out some of the assumptions that she has begun to form. For example, Joseph's "Things I Like To Do" book confirmed her notion that he was strongly interested in sports, while Valerie's honest complaint during the class's oral evaluation of a lesson gave Ms. Jones new insight into the trouble Valerie was having paying attention to a story when she listened to it being read on a tape recorder and there was no copy of the book for her to look at.

These informal bits of information about the learners are systematically collected by Ms. Jones, as are the data she gathers through more formal measures of the children's academic abilities. One of her greatest concerns, however, is that children with such an array of differences may have skills that her formal measures, observations and discussion plans are not sensitive enough to point out. She believes these strengths may be very important to her understanding of the children and to helping the children learn new and different things. For this reason, each year she makes an effort to obtain information about the children from their parents.

In addition to the important information that parents can share about their own children's strengths and needs, they can also take, or make, the opportunity to let the school know their goals and expectations for their child's education. Ms. Jones was interested and amazed to discover that not all the Spanish-speaking parents agreed that the children should have opportunities to speak Spanish in the classroom. They, like several of the Black parents, wanted standard English dialect used only. At that point, she explained that when children use their own culture in the classroom and feel good about it, they will learn to value themselves. She emphasized that the child's primary language is a foundation for other language development and that children at the second and third grade levels could still learn to speak standard dialect fluently if they have the opportunity to explore and test the appropriate use of different language forms in the classroom and elsewhere. Because of this discussion, parents conceded to a slower transition.

One priority for all the parents was for their child to be able to get along well with others. In line with this goal, several of the parents have already made strong efforts to help their children increase their understanding of their own ethnic group and others. Two parents, who had the opportunity to participate in workshops provided by the school that focused on multicultural learning, decided to gather a few children in the neighborhood together to share their own cultural differences at a multicultural luncheon.* The children were each to make their own dishes. At first-grader Jennifer's home, her mother helped her make a vegetable soup that is

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*Adapted from an activity documented by A. Mack and B. Webber, parents, Washoe County, Nevada.

a tradition in this Black family. Two older children, Leasha and Andrea, made Indian fry bread--which is eaten regularly in Leasha's Paiute Indian home--and a brother and sister, Gary and Lorraine, made Dutch meat croquettes and French chocolate eclairs--with recipes derived from their European heritage. Once the foods were made, the mothers and children all gathered at one family's home, ate the foods and enjoyed themselves so much that they decided to have a Mexican luncheon the following month.

The following month, the children prepared food again and learned about traditional Hispanic food as they were cooking. Since two of the fathers were not working that day, they joined in with the others to try the guacamole prepared by Andrea, the enchiladas cooked by Leasha and the refried beans and corn chips that Lorraine and Gary made. The success of this event encouraged the group to plan a Friendship Party, to be held in a local park. By arranging this event, the children learned how to plan a party, how to make invitations and how to devise a menu. On the day of the party itself, this diverse group of people--including more family members and some others from the community--had a joyous time getting to know each other better while eating food and playing games related to their own cultures and the common culture that they all share.

Other parents of the children in Ms. Jones's classroom have provided other activities in their homes that helped their own children to understand culture; still others have assisted by visiting the school to see what the teacher is trying to do and by monitoring the children's homework. They have also made an important contribution to their children's education by helping the school to understand what they value and want for their children.

Throughout these activities, Ms. Jones was the key link. As she has periodically reflected about her teaching career, she has come to realize that she would not have been able to help the children feel comfortable, motivated and eager to learn if she had not been willing to modify her own attitudes and thoughts. She realizes that at an earlier point in her career, she felt that there was only one way to do things. By becoming more open and flexible, she is now much better able to provide support for the children who do not function as she does. At this point, she encourages children to find more than one way to attain an answer or solution to a problem. She is slower to say that someone's thinking is wrong and more ready to discover how the student arrived at his or her conclusion. She is also sensitive to how some of the students feel when they are grouped by ability and called the "retards" by other children in the classroom. And, by listening to and coding audiotapes of her interactions with groups of children, she analyzes her own classroom behavior to see if she is still showing favoritism to some children.

Ms. Jones has come to believe that the best way for the children to be comfortable is to provide them with many experiences where they can express themselves honestly by verbal and nonverbal means. This feedback is useful so that she can alter the classroom in a way

that will increase the potential for each child to learn. At the same time, she knows that she will need to continue to provide experiences that will help the children adapt to the mores and procedures of the school so that they can function effectively while they are in this classroom and in future classrooms. This mutual adaptation on the part of both Ms. Jones and her students is necessary for rapport to develop between them and for the children to fully utilize their own potential to learn.

The teacher and parents are key figures in deciding whether the students will adapt to the school and the school will adapt to the students.

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Kim, Bok-Lim C., The Korean American Child at School and at Home, Project Report, Grant No. 90-C-1335 (Administration for Children, Youth and Families, U.S. Department of Health, Education and Welfare, 1980)

Kitano, Harry, "The Remarkable Evolution of a Japanese Sub-Culture," in Stone, James and DeNevi, Donald, eds., Teaching Multicultural Populations (New York: Van Nostrand & Reinhold Co., 1971) pp. 376-388

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Rist, Ray C., "Student Social Class and Teacher Expectations: The Self Fulfilling Prophecy in Ghetto Education," Harvard Educational Review, Vol. 40, No. 3, August, 1970

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Shaver, James P. and Strong, William, Facing Value Decisions: Rationale-Building for Teachers (Belmont, CA: Wadsworth Publishing Co., 1976)

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APPENDIX A

RESOURCES FOR CHILDREN'S LEARNING ACTIVITIES

The references on the next few pages are categorized into three sections. These sections: "Self Image," "Family Diversity/Ethnic Identity" and "Cultural Diversity" list books and filmstrips that teachers or curriculum designers can use to supplement children's study of the three broad themes identified in Chapter V of the Handbook, Children's World View. Resources in the Cultural Diversity section are also suggested that will help children acquire skills (such as working with people of other groups) that are emphasized during the study of ethnic and cultural identity.

SELF IMAGE: Identity, Speech, Behavior and Abilities, Interests, Ideas and Feelings

Blue, Rose, I Am Here, Yo Estoy Aqui (New York: Franklin Watts, 1971) Puerto Rican American)

Brooks, Gwendolyn, Bronzeville Boys and Girls (New York: Harper & Row, 1956) (Black American)

Brown, Jeanette Perkins, Ronnie's Wish (Friendship, 1954) (Black American)

Fern, Eugene, Pepito's Story (New York: Farrar, Straus & Giroux, 1960) (Mexican American)

Iwamatsu, Jun and Yashima, Taro, Crow Boy (New York: Viking, 1955) (Japanese American)

Keats, Ezra, Whistle for Willie (New York: Viking, 1964) (Black American)

Lionni, Leo, Frederick (New York: Pantheon, 1967)

Lionni, Leo, Swimmy (New York: Pantheon, 1963)

Molarsky, Osmond, Song of the Empty Bottles (New York: Henry Z. Walck Inc., 1968) (Black American)

O'Neill, Mary, Hailstones and Halibut Bones, Adventures in Color (Garden City, Long Island, NY: Doubleday & Co., 1961)

Peterson, Palle, Sally Can't See (New York: The John Day Co., 1974)

Polland, Barbara Kay, The Sensible Book: A Celebration of Your Five Senses (Millbrae, CA: Celestial Arts, 1974)

Showers, Paul, Your Skin and Mine (New York: Thomas Y. Crowell, 1965)

Sobal, Harriet Langston, My Brother Steven Is Retarded (New York: MacMillan Publishing Co., 1977)

Stanek, Muriel, I Won't Go Without a Father (Chicago: Whitman, 1972)

Steptoe, John, My Special Best Words (New York: Viking Press, 1974) (Black American)

Weiner, Sandra, It's Wings That Make Birds Fly: The Story of a Boy (New York: Pantheon Books, 1968) (Black American)

Yashima, Taro, Umbrella (New York: Viking Press, 1958) (Japanese American)

Filmstrips and Cassettes

Scholastic, Inc., Englewood Cliffs, N.J.
Kindle I "Who Am I" AY6979
Kindle II "How Do I Learn" AY6980

FAMILY DIVERSITY/ETHNIC IDENTITY: Activities, Customs and Traditions, Artifacts, Interdependence

Buckley, Peter and Jones, Hortense, William, Andy and Ramon (New York: Holt, Rinehart and Winston, Inc., 1966) (White, Puerto Rican and Black)

Cannon, Calvin, Kirt's New House (New York: Coward, McCann & Geoghegan, Inc., 1972) (Black American)

Gordon, Sol and Gordon, Judith, Did the Sun Shine Before You Were Born (New York: Joseph Okpakv Publishing Co., Inc., 1974) (Multicultural)

Hill, Elizabeth S., Evan's Corner (New York: Holt, Rinehart & Winston, 1967) (Black American)

Hunter, Kristin, Boss Cat (New York: Charles Scribner, 1971) (Black American)

Keating, Norma, Mr. Chu (New York: The MacMillan Company, 1965) (Chinese American)

Lexau, Joan, Benjie (New York: Dial, 1964) (Black American)

Lexau, Joan, I Hate Red Rover (New York: Dutton, 1979) (Black American)

Lionni, Leo, Fish Is Fish (New York: Pantheon, 1970) (Group Identity)

McCabe, Inger, A Week in Henry's World: El Barrio (New York: Crowell-Collier, 1971) (Puerto Rican American)

Molnar, Joe, Graciela: A Mexican-American Child Tells Her Story (New York: Franklin Watts, Inc., 1972) (Mexican American)

Molnar, Joe, Sherman (New York: Franklin Watts, Inc., 1973) (Chinese American)

Raynor, Dorka, Grandparents Around the World, Loving and Sharing (Chicago: Whitman, 1976)

Raynor, Dorka, My Friends Live in Many Places (Chicago: Whitman, 1980)

Reich, Hanns, Children and Their Mothers (New York: Hill and Wang, 1963) (Multicultural)

Schloat, Jr., G. Warren, Conchita & Juan (New York: Alfred Knopf A., 1964) (Mexican American)

Scott, Ann Herbert, On Mother's Lap (New York: McGraw-Hill, 1972)

Scott, Ann Herbert, Sam (New York: McGraw-Hill, 1967) (Black American)

Simon, Norma, My Family Seder (U.S.A.: United Synagogues of America, 1961) (Jewish)

Sonneborn, Ruth A., Friday Night Is Papa Night (New York: The Viking Press, 1970)

Sonneborn, Ruth A., I Love Gram (New York: The Viking Press, 1971) (Black American)

Udry, Janice M., Mary Jo's Grandmother (Chicago: Whitman, 1970)

Weiner, Sandra, Small Hands, Big Hands (New York: Random House, Inc., 1970) (Chicano)

Yashima, Taro, Youngest One (New York: The Viking Press, 1962) (Japanese American)

Filmstrips

Scholastic, Inc., Englewood Cliff, N.J.
"Five Families" (Chinese, Black, Navajo, Mexican, and White)
"Five Children" (Four White children in rural, suburban and fishing communities and one Puerto Rican child in an urban situation)
"World View" (a cross cultural filmstrip, #AY0561, Unit 1 for 2nd to 4th graders. Topics include staple foods, clothing, housing and family customs and arts and crafts)

Scholastic Social Studies Filmstrips (1981)
Grade 1 "Our Families" #AY34196

CULTURAL DIVERSITY: *Groups, Contributions and Contributors, Interaction and Interdependence, Discrimination, Conflict, Social Change*

Children's Literature

Note: The books that are starred are good reference books for teachers to use with primary school-age children. The reading level is too advanced for most of them.

Adelman, Bob and Hall, Susan, Street Smart (New York: McGraw-Hill, 1972) (White and Black children in urban neighborhoods)

Anderson, Juanita, Charley Yee's New Year (New York: Follett, 1970)

Aruego, Jose and Ariane, A Crocodile's Tale: A Philippine Folk Story (New York: Scribner, 1972)

Beim, Jerrold, Swimming Hole (New York: William Marrow & Co., 1950) (White/Black prejudice)

Beim, Lorraine and Jerrold, Two Is A Team (New York: Harcourt, Brace & Co., 1945) (Black/White relations)

Buckley, Peter and Jones, Hortense, William, Andy and Ramon (New York: Holt, Rinehart & Winston, Inc., 1966) (Black, White & Puerto Rican)

Burnett, Bernice, The First Book of Holidays (New York: Franklin Watts, 1974)

Cone, Molly, Leonard Bernstein (New York: Thomas Y. Crowell Co., 1970) (Jewish)

Dowell, Dorothy and Joseph, The Japanese Help Build America (New York: Julian Messner, 1970)

*Fitch, Bob and Lynne, Right On Dellums' My Dad Goes to Congress (Minneapolis: Viking, 1971) (Black American)

*Franchere, Ruth, Cesar Chavez (New York: Thomas Y. Crowell, 1970) (Chicano)

Goble, Paul and Dorothy, Brave Eagle's Account of the Fetherman Fight (New York: Random House, 1972) (Indian)

Goble, Paul and Dorothy, Red Hawk's Account of Custer's Last Battle (New York: Random House, 1969) (Indian)

Goodsell, Jane, Eleanor Roosevelt (New York: Thomas Y. Crowell Co., 1970)

Graves, Charles P., John F. Kennedy (New York: Dell Publishing Co., 1965) (Irish American)

Greene, Roberta, Two and Me Makes Three (New York: Coward, McCann & Geoghegan, Inc., 1970) (Black, White and Puerto Rican)

Greenfield, Eloise, Rosa Parks (New York: Thomas Y. Crowell, Co., 1973)

*Haskins, James, The New Americans: Vietnamese Boat People (New Jersey: Enslow Publishers, 1980)

*Henderson, Nancy Wallace, The Scots Help Build America (New York: Julian Messner, 1969)

Kaufman, Mervyn, Thomas Alva Edison (New York: Dell Publishing Co., 1962)

Keats, Ezra, Goggles (New York: Collier, 1969) (Black American)

*Kunz, Virginia Brainard, The French in America (Minneapolis: Lerner Publishing Co., 1969)

*Kuropas, Myron B., The Ukrainians in America (Minneapolis: Lerner Publishing Co., 1972)

*Leathers, Noel L., The Japanese in America (Minneapolis: Lerner Publishing Co., 1967)

Meriwether, Louise, Don't Ride the Bus on Monday: The Rosa Parks Story (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1973)

Molarsky, Osmond, Song of the Empty Bottles (New York: Walch, 1968) (Individual problem-solving)

Monjo, F. N., The Drinking Gourd (New York: Narper & Row, 1970) (White/Black interaction during slavery)

*Patterson, Wayne and Hyung-Chan, Kim, The Koreans in America (Minneapolis: Lerner Publishing Co., 1977)

Rech, Alma Kehoe, The First Book of Festivals Around the World (New York: Franklin Watts, 1957)

Sarnoff, Jane and Ruffins, Reynold, Light the Candles, Beat the Drums: A Book of Holidays (New York: Charles Scribner's Sons, 1979)

Simon, Norma, Hanukkah (New York: Thomas Y. Crowell Co., 1966)

*Spangler, Earl, The Negro in America (Minneapolis: Lerner Publishing Co., 1971)

Speevack, Yetta, The Spider Plant (New York: Simon & Schuster, Inc., 1965) (Puerto Rican)

Sung, Betty Lee, The Album of Chinese Americans (New York: Franklin Watts, 1977)

*Tenzythoff, Gerrit, The Dutch in America (Minneapolis: Lerner Publishing Co., 1969)

Uchida, Yoshiko, The Rooster Who Understood Japanese (New York: Scribner, 1976)

White, E. B., Charlotte's Web (New York: Harper & Row, Inc., 1952) (Animal tale about group interdependence)

Yerian, Cameron and Margaret, Fun Time Community Projects (Chicago: Children's Press, 1975) (Social action activities for children)

Young, Biloine W. and Wilson, Mary, Jennie Redbird Finds Her Friends (USA: Independence Press, 1972) (Chippewa Indian)

Filmstrips

Scholastic, Inc., Englewood Cliffs, NJ

Kindle III: "Getting Along"
Kindle IV: "Mixing In"

Scholastic Social Studies Filmstrip, 1982

Grade 2: "Our Neighborhood Kids" #AY34200

APPENDIX B

REFERENCES FOR ADULT READING

The Asian American

Bulosan, Carlos, America Is in the Heart (New York: Harcourt, Brace and World, 1943) (Pilipino)

Haskins, James, The New Americans: Vietnamese Boat People (New Jersey: Enslow Publishers, 1980)

Kim, Bok-Lim C., The Asian Americans: Changing Patterns, Changing Needs (New Jersey: Association of Korean Christian Scholars in North America, Inc., 1978) (includes Chinese, Japanese, Pilipino, Korean)

Odo, Franklin; Tachiki, Amy and Wong, Eddie, Roots: An Asian American Reader (Los Angeles: UCLA Asian American Studies Center, 1971)

The Black American

Baldwin, James, The Fire Next Time (New York: Dell, 1963)

Brown, Claude, Manchild in the Promised Land (New York: New American Library, 1966)

Dubois, W.E.B., The Souls of Black Folk (New York: Fawcett, 1961)

Jones, Reginald, Ed., Black Psychology (New York: Harper & Row, 1972)

Lester, Julius, To Be a Slave (New York: Dell, 1968)

Meriwether, Louise, Daddy Was a Numbers Runner (New York: Pyramid, 1970)

The Hispanic American

Chenault, Lawrence, The Puerto Rican Migrant in New York City (New York: Russell and Russell, 1970)

Ludwig, Ed and Santibañez, James, The Chicanos: Mexican American Voices (Baltimore: Penguin Books, 1971)

Samora, Julian, La Raza: Forgotten Americans (London: University of Notre Dame Press, 1966)

The White Ethnic Groups

Binzen, Peter, Whitetown, U.S.A. (New York: Random House, 1970) (White blue collar workers)

Friedman, Murray, Overcoming Middle-Class Rage (Philadelphia: Westminster Press, 1972)

Wouk, Herman, This Is My God: The Jewish Way of Life (New York: Simon and Schuster, 1974)

See also the children's resource list Appendix A for the "In America" series which includes the following White Ethnic Groups: Scots, Dutch, French, and Ukrainian.

APPENDIX C

RMBS INFUSION PLANNING SHEET

Curriculum Area: _____

Time Duration: _____

Directions: List the academic objectives you plan to do in the academic objectives column. Then select the cultural objectives and method of experience you wish to focus on. Write these selections in the appropriate columns. List the resources you will need. In the fifth column (E), list the activities that you will use that have infused the academic objectives with the cultural objectives and method of experience. Finally, list the strategies you will use to assess the child's cultural and academic growth.

A. Academic Objectives (2nd Grade)	B. Cultural Objective	C. Method of Experience	D. Resources Needed	E. Infusion Activities	F. Evaluation

APPENDIX D

****

GUIDELINES FOR SELECTING ETHNICALLY DIVERSE CHILDREN'S BOOKS
That Are Enhancing and Historically Accurate*

****

Within one book, or across a series, an ethnic group should be depicted:

1. In illustrations showing a variety of household units, diverse physical characteristics, ethnic minorities in central positions, adults in an array of occupational roles.

2. Accurately in historically factual material.

3. With attitudes and perspectives that are articulated by members of the group.

4. In fictional work with challenges, language and resolution to problems that are realistic and authentic to the group.

****

CRITIQUING ADULT AND CHILDREN'S BOOKS
IN REGARD TO FOUR ETHNIC GROUPS**

****

1. Native Americans

   - Look for such stereotypes as "All Indians are good hunters", "physical features such as broad cheekbones, noble nose and steady gaze;" descriptions such as "...silent, dignified and quite trustworthy," or the reverse, "...are savage and cannot be trusted."

   - Look for accuracy. For example, the word "tribe" is not always accurate. It gives little information about the size or autonomy of a group, and no information about its organization. Alternatives may be "nation", "clan", "lineage", or "village". Also, the word "chief" is imprecise. In each Indian nation, the "job description" of its leaders was different, and the terminology should somehow reflect this.

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* Adapted from "10 Quick Ways to Analyze Children's Books for Racism and Sexism" (New York: The Council on Interracial Books for Children, n.d.).

** Beckum, Leonard, Perspectives in School Print Material: Ethnic, Non-Sexist and Others (San Francisco: Far West Laboratory, 1975).

- Contributions of the Indians to their own growth and development should be included. For example, ...Indian representatives contributed to and actually determined government policy at various times throughout the 19th and 20th centuries. Also, other accomplishments in such areas as tribal organization, medicine, art, architecture, etc.

- Be sensitive to information that does not depict more than one perspective. For example, "...The Indians were again on the warpath. They massacred women and children and committed other atrocities..." does not take into consideration the "primary sources behind such accounts which reveal that the Indians were reacting against even worse 'atrocities' and 'massacres'. They, too, were defending their homes."

- To confront the stereotypical image, Indians should be seen in illustrations performing a variety of tasks in many different surroundings.

2. Mexican Americans

- Look for such stereotypes and myths as Mexican and Chicano people are somewhat lazy people who fill their days with fun and gaiety; that all like to dance; that all the women are dark and beautiful. "...when a text focuses on one subgroup, it is important to recall that some Chicanos live differently. While some live in extended families and visit curanderos (healers) other Chicanos live in small, nuclear families and consider curanderos to be quacks.... Some Mexicans take siestas; others have never participated in this custom."

- It is important that accuracy and balance is considered. For example, those statements which indicate that many Mexican Americans live by a Que Sera Sera philosophy ignore the fact that the spirit of the Mexicans and other Latins was one of pioneering or conquest.

- It is important that book illustrations include a broad range of physical types.

3. Black Americans

- Look for such stereotypes and myths as, early Africans and contemporary Black people depicted as savage, barbarian, or "needing to gain insight; attempts to justify the inhumane treatment of Black people; Black people depicted as being happy or content in subhuman circumstances (e.g., slavery, poverty)." Or stories that demean Black English and make it appear quaint, curious or deficient.

- It is important that books include people's efforts to protest negative myths, exploitation and oppression; the importance and worth of contributions of Black Americans to society; Black people working together to solve problems through pooling their own

resources and using each other as resources; Black people having pride in themselves as demonstrated by ambition, creativity, faith in making their own decisions and appreciating their own physical appearance and heritage.

4. Some Asian Americans

   - Look for balance. For example, does the plot exaggerate the "exoticism" of Asian or Asian-American culture--in particular, customs and festivals. Does the story give the impression that such events as the Chinese New Year or Japanese O-bon Festival are the touchstones of Asian American identity, or are these festivals put into perspective through depiction of typical, everyday activities? Also, look for stereotypes: Are characters docile, uncomplaining, and one-dimensional? Is there occupational stereotyping?

   - Do Chinese Americans work in restaurants, laundries and curio shops? Are Japanese Americans florists and gardeners? Is the speech pattern always stilted? Are Asians portrayed as super-learners? Are they super-industrious?

   - Do books include "their sense of spirit, individuality, humor, drive and strength? ...Does the book suggest that Chinese immigrants were attracted to the U.S. predominantly by the Gold Rush? or does it say that they were actively recruited by agents of U.S. business interests? Is mention made of floods, famine, poverty, and other conditions in China which caused emigration? Does the book depict systematic oppression and legalized exclusion of Asian Americans? Are the contributions of Asians to the common society considered?

5. Finally, as you read additional information about other ethnic groups, you will want to add additional criteria to your list.

APPENDIX E

DEVELOPING A UNIT OF STUDY

In order to develop a specific unit, we suggest that the teacher or curriculum designer conceptualize an overall scheme that will help him or her determine the general sequence, function and content of activities to be provided and the related learning materials that will be needed or are available. Activities should first enable the teacher to motivate the students' interest in a unit and find out what the children know already about the content to be explored. Activities should then help the teacher and/or the students make decisions about what they should focus upon. Based upon these decisions, the teacher can provide learning activities that will make it possible for the children to take in and organize information; formulate concepts and generalizations; describe, explain and clarify thoughts, attitudes and beliefs and then integrate and apply what has been learned. Finally, the teacher provides a range of experiences that will enable him or her and the students to further the students' growth.

Figure v (p. 80) is an example of the way the content and function of activities were developed for one unit--Unit 2: Our Family Members Depend on Each Other. Figure vi summarizes the organizing ideas for Unit 2 and the objectives. The organizing idea is the generalization that will provide the foundation for formulating the main idea. The objectives are statements of the expected results of providing the learning activities. The objectives should be phrased in measurable terms--based on your knowledge of the specific students in the classroom. Finally, figure vii (p. 82) provides a suggested learning guide or plan.

Figure v

Unit 2 - "Our Family Members Depend Upon Each Other:"
Overview of Unit

(1) Function of Activity	(2) Content of Activity	(3) Major Activity/Learning Materials
Discover the Learner's Background Assess students' attitudes and information	What can you say about taking care of something or someone? What do animals/people have to do to care for their young?	Discussion: Content from students' own background; photographs; posters
Establish a Focus for Learning Make decisions	Students' ideas and questions	Discussion: Students' own background, interests and concerns
Provide Learning Activities and Integration and Application Experiences Recall and classify information Take in information	Human needs and how they are provided for Ways family members give and receive help (to meet needs and wants)	Read, see films, survey family members, develop "We Help Each Other at Home" book, role-play
Form concepts	Term: Family interdependence	Discussion: Children list/group/label ideas
Take in, describe and explain, organize information	Comparison of families (what they do & why they do it)	Discussion: Children develop chart/graph
Develop generalizations	Relating of family interdependence with family diversity	Discussion
Clarifying attitudes and beliefs	Value of family interdependence	Discussion: Charting, writing, using own background
Generalize	Relating of the value of helping others with family interdependence	Discussion
Assess Learners' Growth	Identification of ways family members give/receive help Providing of examples and "non-examples" (i.e., invalid examples) of family interdependence	Discussion, open-ended written test or role-play

Figure vi

Unit 2 - "Our Family Members Depend Upon Each Other:"
Ideas and Objectives*

LEVEL B: How families' activities and practices are different when compared to other families and across ethnic groups

Unit 2 - Our Family Members Depend Upon Each Other

Main Idea: All people depend upon others for satisfaction of needs and wants

Organizing Idea: Family members are the primary source of help to each other for meeting basic needs and wants

Objectives:

1. Students recognize that the need for basic comforts, security and love are usually satisfied by family members. They can list and classify the needs and wants.

2. Students describe ways family members give and receive help. They explain the concept "family interdependence".

3. Students become aware of differences in the ways two or more families meet members' needs or wants.

4. Students discuss the importance of family members helping each other. Each student makes a positive statement about helping family members.

*Format adapted from "Abridged Sequence of Learning Activities" in Taba, Hilda, et. al., A Teacher's Handbook to Elementary Social Studies.

Figure vii

The Learning Plan/Guide

Notes to Teacher	Learning Activities Guide
	Objective 1: Students recognize that the need for basic comforts, security and love are usually satisfied by family members. They can classify needs and wants.
	Opener: Gather information re: children's knowledge base
Keep records of children's responses to this pre-assessment so that you can compare these to your thoughts at the conclusion of the unit and can use the information in other ways during learning activities.	1. Children who have had the experience of taking care of something or someone are encouraged to discuss their experiences, with emphasis on: • Whom or what did they care for? • How did they care for it? • Why were they responsible for the care? • How did they feel about caring for something/someone?
Choose photographs or magazine pictures of people who represent the ethnic groups in the classroom.	Then, children see photographs of animal and human mothers caring for their young. They discuss and list: • What kind of things must be done to care for the young? • Why? • What questions do they have related to being a good care-provider?
Chart responses to questions and keep a list of ideas generated as the basis for Lesson 1.	2. Children collect/see magazine pictures displayed that depict adults or children caring for young infants in different ways. Children discuss: • What the person is doing • Why the person is doing the task • How the activity helps the infant
Note: Consider that in many families, older siblings, grandparents and other relatives and non-relatives may care for infants. Be flexible in the way you label the caregiver.	

Notes to Teacher	Learning Activities Guide
Refer to strategies for concept development/attainment for the method to use.	*Establish a focus for learning* 1. Children refer to the magazine picture displayed and the ideas that they listed (Activity 2). They group and label each of the Basic Human Needs that the person in the picture is satisfying (e.g., food, clothing, shelter, rest, etc.).
Refer to references on questioning Note: During this question-raising period, expect children to spontaneously begin to answer the questions. Note answers in a separate chart or chalkboard as a means to give the student credit for the contribution and as information for future reference. This question-raising activity will become more sophisticated as students are guided to ask more complex and meaningful questions.	2. Children participate in an inquiry discussion: (a) to discern who is responsible for meeting the infant's needs, (b) to recall that other family members have the same needs, and (c) to identify and make distinctions between needs and wants (e.g., fruit versus candy). 3. Children participate in a discussion to identify and list their own questions about ways family members help to meet each other's needs and wants. Such questions may emerge as • How does the family get its money? • Who provides the food? • What kind of food is provided? • Who prepares the food? • How is it prepared? • What happens when the female adult caregiver is sick? • In what ways do children help adults? • How is clothing provided? • In what way do family members give love?

Notes to Teacher	Learning Activities Guide
Teacher determines activities to be completed in total group, team and independent study. Teacher combines language arts and reading skill development activities and assessment with activities 1 & 2. Teacher may focus on children's ability to • Retell story orally • Complete a cloze sentence • Identify a main idea • Express idea in writing • Listen to and paraphrase other ideas • Do an oral interview • Write a report • Express ideas in art form Teacher helps chart facts that students generate. Resources: Filmstrip, Five Families, by Scholastic, includes: Black American Indian (Navajo) Mexican American Chinese American Anglo American	Objective 2: Students describe ways family members give and receive help from each other. They develop the concept family interdependence. 1. Children use their own questions (Objective 1, Establishing a focus for learning, Activity 3) as the focal point for gathering information about ways family members give help to each other to meet needs and wants and receive help from each other to meet needs and wants. To answer the questions children gather information by: - Reading books that depict family interactions (see resources list which follows learning plan) - Seeing filmstrips: "Five Families" - Surveying the adults and children in their own families by interviewing them. Interview questions may include such items as: • Who in the family do you help? • What kinds of things do you do to help this person? • Give an example of what you did one time when you helped. • How do you feel when you help? • What don't you like about helping? What do you like? 2. Children record and share the information they get by participating in some of the following activities: - Discussing and listing ideas they discovered by reading the same books or seeing the same film. (Do not spend time on minor details. Rather, emphasize the major points that will be used later for comparing the lives of different families.)

Refer to chart for methods to use. Non-examples may include:

- Babysitter cares for children
- Person receives gift from a friend

Emphasis is placed here on children's use of graphing to compare groups as a means of increasing their math concepts and skills. Special emphasis is on "least" and "most".

Refer to Mary Baratta-Lorton, Mathematics Their Way (Menlo Park, CA: Addison-Wesley, 1976)

- What did adult family members do?
- What did children do to help?
- How did they help each other?
- What needs were met and how?
- What wants were met and how?
- How did people feel about helping or receiving help?

- Drawing, painting pictures depicting family members helping each other.
- Developing individual "We Help Each Other at Home" books
- Dramatizing or role-playing some of the experiences children discuss

3. Children participate in group discussion to attain the concept "Family Interdependence." They base the discussion on information in previously-generated charts.

Objective 3: Students become aware of differences in the way two or more families meet members' needs and wants. They summarize the ideas.

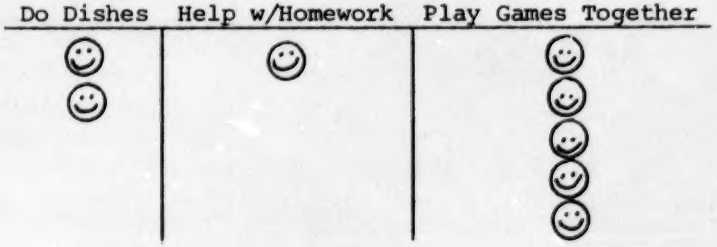
1. Children participate in a group discussion to identify similarities and differences in the way different families meet similar needs and wants.

   a. Children make graphs to compare, e.g.:

      - Children respond to the questions--
        - How did children help each other in families at home?
        - Children may respond--do the dishes, do homework, play games together

Teachers select the focus for comparing families of 2 different ethnic groups or different families within the same ethnic group, based on information offered by children shared during the previous lesson.

- Teacher makes a three-group graph: Children either document what they do at home or what they read in a book by placing a smiling face.



- Children discuss which column has most and least.

b. Children select two families in a book or in the classroom and compare the way each meets a need or want. They may then compare this information to their own family.

How Family Members Help Each Other

	FAMILY X	FAMILY Y	MY FAMILY
FOOD	Mom feeds baby	Grandma prepares the food	Dad prepares the food
CARE FOR CHILDREN			
CLOTHING	Mom sews our clothes	We all fold clothes together	Brother takes clothes to the laundromat

Another way in which children may compare includes one need (compare three families) such as:

- What they eat
- When they eat
- Rules and roles
- Who prepares food
- Who helps clean up, etc.

c. Children discuss ways families are similar and different in the way help is given and received among family members. They suggest some reasons why the differences exist.

2. Children participate in a group discussion to summarize the relationship between family differences and family interdependence.

Objective 4: Students discuss the importance of family members helping each other or articulate a positive statement about helping family members at home.

1. Children participate in an inquiry discussion in which the teacher guides them to consider the importance of family members helping each other. Questions include:

- We have discussed many ways family members help each other. Why is this important for children? for adults?
- What would happen if family members did not help each other meet needs (e.g., love, shelter, etc.)?
- Can you think of examples where this did occur?
- How are needs met?
- What happens when wants/desires are not met by family members?

- How do you feel when someone helps you?
- How do you feel when you are helping someone else?

2. Children make positive statement about helping family members. They may
   - Write a poem or story
   - Draw a picture

Learner Assessment

1. Child identifies examples of needs, wants.
2. Child selects from examples and "non-examples" of family interdependence.
3. Child gives examples of two different ways a family may meet a need.
4. Child expresses one reason why helping family members is important.